The Churchman

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"The Church of the Living God, the Pillar and Ground of the Truth."

REV. HENRY N. HUDSON, EDITOR.

AT NO. 9 SPRUCE-STREET

NEW-YORK, SATURDAY, DECEMBER 11, 1852.

PUBLISHED FOR THE PROPRIETOR,

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:
In Trinity Church, ... At 9 A. M. and 3 P. M
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 9
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
Emmanuel Church, ... 8 A. M. and on Fridays and Holy Days, . . . 9 — 6 P. M.
Church of the Nativity, 9
Church of the Transfiguration, ½ to 9 A. M. 6 P. M.
St Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.
Grace Church Brooklyn Heights, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for December.

12 Third Sunday in Advent.
15, 17, 18 Ember Days.
19 Fourth Sunday in Advent.
21 St. Thomas, Apostle.
25 Christmas Day.
26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

JANUARY.

1 The Circumcision of our Lord Jesus Christ.
2 Second Sunday after Christmas. [The Collect, Epistle, and Gospel, for the Circumcision are to be used.]
6 The Epiphany, or the Manifestation of Christ to the Gentiles.
9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

Poetry.

For the Churchman.

Ninth Hour.

A MEDITATION UPON THE SCENE OF THE CRUCIFIXION

The ninth hour hath ever been a chosen and solemn time for devout prayer.—*Acts* iii. 1, x. 2—4. *Matt.* xxvii. 46, 50.

We observe also the ninth hour of prayer, for at this time the sun was darkened, and the earth was shaken with horror, as not able to suffer, or to look upon those bitter cruelties of the Jews, wherewith the God of Heaven was despised.—*Const. Apost.*

At the ninth hour, our Lord and Saviour made perfect our redemption, and yielded up his life to save us.—*St. Cyp.*

Yea Lord we hear Thy cry
Of fearful agony,
That shook the earth and thrilled the court of Heaven;
We see Thy quivering frame,
Stretched on the cross of shame,
To gibe and taunt, and fierce reviling given.

For us a "sacrifice!"
Oh let us not despise
The hour that saw the *Lamb* in meekness *die*.
Of old "the hour of prayer"
Which heathen loved to share,
Whose prayers and alms could pierce the very sky.

When the two loved ones knelt
And Thy stern sufferings felt,
Prostrate before Thy pierced and bleeding form.
Oh let this favoring hour
Witness to us Thy power!
With fervor of Thy love *our* spirits warm!

The griding nails afresh,
Cut through Thy virgin flesh!
The torturing anguish makes Thy spirit bow!
And Thy rough thorny crown
With savage hand pressed down,
Still pierces deep Thy pale and bleeding brow!

But heavier still that world
Of guilt and misery, hurled
By wrath divine upon Thy fainting soul;
The sins of *thankless man*
Beneath God's righteous ban
Wrapt the broad earth in night, from pole to pole.

Let us the vision see!
Thy form upon the tree,
And all the depth of anguish once Thine own!
So shall we hate our sin;
And that pure robe shall win
Which angels wear before Thy glorious Throne.

Grant us, dear Lord! Thy cross;
To suffer pain and loss—
A daily death to earth and sin alway:
That we the crown may gain,
In Thy celestial train,
"The crown of life" in Thine eternal day.

To God, the Father, Son,
And Spirit, Three in One,
All worship, praise and glory here be given;
And in the realms above,
Where life is one long love—
By all the powers, dominions, thrones in heaven.

Milford, December, 1852.

Selected Matter

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

CHAP. III.—COLUMBA AND THE CULDEES.

(SECTION II.) *Concluded.*

Columba hostile or indifferent to Episcopacy! Why, Columba was the devoted son of a notoriously Episcopal Church, which revered a Bishop—St. Patrick—as its great apostle. By Bishops he was educated; by a Bishop he was ordained; by Bishops he was constantly visited; a Bishop—Columbanus—was one of his bosom friends; and the only symptom in his memoir of hostility to the office is his remonstrating with one of its holders for concealing it, so as to prevent its receiving the honor which Columba deemed its due, and which he himself promptly proceeded to accord, by giving place at the altar to his ecclesiastical superior, and desiring him to bless the Eucharist with the Episcopal rite!"[*] It is true that the Church of Patrick and the daughter Church of Columba, were both of them distinctly Monastic in character. Hence it came that the Scoto-Celtic Episcopacy was nomadic or vagrant, rather than localized; that it was, except in the accident of a Bishop's being also Abbot, which was frequently the case, a privileged Order rather than a defined jurisdiction.[†] And probably this Monastic or Collegiate system was better adapted to the wild state of society in which it grew up, than the less centralized machinery of the Parish and the Diocese. The Monastery was the ecclesiastical fortress, and union lent its inmates efficiency and strength. From the common centre and home, the brethren could sally forth at the most fitting seasons to preach the Gospel to the neighboring populations. The polity reflected the militant attitude which it was necessary that the Faith should for a time assume amongst ignorant, irascible, and semi-civilized tribes. The work of the Apostle, be he Presbyter or be he Bishop, must needs, in the process of Christianizing a country, precede the development of the mutual rights of the two Orders, in pastoral relation to a country already Christianized; and we have only to look to the Highest of all authorities to perceive whence the Bishop-Evangelist of Ireland and the Presbyter-Evangelist of Scotland drew the pattern of those provisional arrangements which they adopted, in successive centuries, in either island.[‡] But it needs a jaundiced eye indeed to descry depreciation of Episcopacy in the historic portraiture of either Patrick or Columba. Or rather, the doing this is mere romancing blindfold. Whether the ἐπισκοπος and πρεσβυτερος of the New Testament be, or be not, convertible terms, there is nothing more certain than that the *Episcopus* and *Presbyter* of theological literature in the Western Church, from the third and fourth centuries downwards, denoted two distinct grades of Christian ministers, with broadly different duties and prerogatives, more especially as regarded the faculty of ordination. That St. Patrick was a Bishop, in the current fifth-century acceptation of the term, no one, it is presumed, will dispute. That Bishops, in that same sense, *swarmed* in Ireland, at the epoch of St. Columba's mission, is equally incontrovertible. That Adamnan was familiar with the distinction of Bishop and Presbyter, is too palpable to admit of question. That Bede believed Aidan, Finan, and Colman to be genuine Bishops, in his sense of the term, is no less certain; as is also the fact that, unless he had believed them to be episcopally consecrated, he would have denounced their pseudo-episcopate in language far more severe than that he has applied to the schismatic Tonsure. That Finan judged Bishops to be the ministers of ordination, is proved by his calling in two others of that rank to assist him in the consecration of Cedd. And yet we are asked to believe that he himself—with all his scrupulousness as to a mode of shaving the head—received his own authority in some other way than that in which he devolved it! But the whole matter is too plain for serious argument. *Tenacity of Faith and Usage* even in the most trivial things, is the very idiosyncracy of the Scoto-Irish Churchman. A Columba who was innovating on the institutes of St. Patrick, or disregarding the established prerogative of Bishops, would have veen stigmatized as an arch-heretic rather than idolized as a Saint. All extant evidence indicates that he did neither. Episcopacy was as much honored at Iona as at Armagh; Bishops were employed in Episcopal offices as religiously at Iona as at Lindisfarne. The veneration for St. Columba's memory was, indeed, such that the Bishops who were *alumni* of the Iona college continued, in their character of monks and missionaries, to render a certain deference and submission to his successors. "The fact is plainly stated by Bede; and, whatever may be the precise import of the expression in which it is conveyed, the faith of history would be violated, were we either to pervert or expunge it. It is, at the same time, admitted by all who have read the passage with a due reference to the practice of the age in which it was written, that the superiority of the Abbot must have consisted in some of his monastic attributes as head of a parent establishment, and that it could have no respect to the spiritual functions of a Presbyter as opposed to those of a Bishop.

Within the walls of a college, the Master or Provost is superior, *quoad omnes res academicas*, to the highest Prelate in the land; and in Christ's church, Dublin, as well as in Christ church, Oxford, the Dean uniformly takes rank (*more inusitato* as Bede would word it) of the Bishop of the Diocese. These, it is clear, are matters of special compact or particular constitution, and will never be adduced by those who have any confidence in the goodness of their cause to invalidate a general principle, or to weaken a conclusion drawn from long and almost universal practice."[||] But indeed the learning and ingenuity which have attempted to wrest a precedent for the Presbyterian polity from the ancient constitution of the Scoto-Irish Church must be admitted—the question of success apart—to have been altogether thrown away. The battle between Episcopacy and Presbytery must be fought on a far other field than in a nook of Christendom in the sixth or seventh century. Whichever system be the Scriptural and Primitive—and probably deflexion from Apostolic practice on one side has something to do with abnormal theory on the other—the plain duty of accepting it for that reason will be in no degree affected either by its supposed recognition or supposed disuse at Iona. But, manifestly, if there be room for controversy, it is not as between Presbytery and Episcopacy, but as between Episcopacy and Monasticism. It will not admit of doubt that, whatever the Columban system was, it was *not* a system of Parity. The Abbot was as distinctly Head of the Scoto-Irish Monastery, as the Bishop in Greece or Italy was head of the Diocese. The Columban Constitution was, in short, *Prelatic*; and how the Prelacy of an Abbot is preferable in principle to that of a Bishop, does not very clearly appear.

History, however, has to deal with *facts*; the bearing of those facts on questions of Church polity belongs to a different province. And the two great features in the outward organization of ancient Scoto-Celtic Christianity, which an impartial scrutiny of the evidence will disclose, are these:—first, the general, we may add the provisional, preference of the Monastic to the Parochial and Diocesan type; and, secondly, the constant recognition of the Episcopal Order, as distinct from that of Presbyter, and recourse to Bishops as the Ministers of Ordination.[§] If the latter of these facts needed any corroboration, or if it were necessary very formally to demolish the visionary parallel between the followers of Columba and the disciples of Calvin, a cursory glance at the two memoirs of the former, by his successors in the sixth and eighth removes, would furnish in abundance materials for the task. It must not be forgotten that Cumin and Adamnan are credulous in no other sense *than that in which Bede himself is credulous*; and that we may rely implicitly on the *incidental information* regarding ordinary events, or matters of contemporary belief and usage, which is scattered over their pages. Now Adamnan does not assert, but he does more, he simply *takes for granted*, that ordination was the reserved prerogative of Bishops—the *differentia*, in logical phrase, of their office—when he tells a story of one Aidus the Black, who could not be ordained except *accito episcopo*, the Presbyter who invited the Bishop's ministry merely laying on his hands, by the Bishop's own request, *pro confirmatione*.[¶] No better evidence could be had—not, be it observed, as to the intrinsic propriety of the thing—but as to the plain fact that the usage of Iona, in the sixth and seventh centuries, was no exception to what, as is agreed on all hands, had been, for ages before, the practice of the rest of Christendom. To oppose to such evidence an omission of Bede, or rather his use of a common *facon de parler*, in relating the ordination of Aidan, about which he, evidently, punctilious as he was, believed himself to be saying nothing extraordinary, is either puerile or altogether disingenuous. If it were deemed necessary by Finchan to call in a Bishop, when Aidus was to be ordained a Presbyter, it must, *a fortiori*, have been deemed necessary by his co-religionists, who were as conservative of usage as the Medes and Persians, to employ a Bishop or Bishops, in the elevation of Colman to the Episcopal dignity. That such was the custom in Ireland is perfectly notorious; and the peculiarities of the Celtic race are of themselves a sufficient guarantee that Iona would be, in all respects, the reflex and fac-simile of Ireland. It is singular, to say the least, if it was not so in discipline and the theory of Orders, seeing that it was so beyond all dispute, in faith, in worship, and—candor compels us to add—in superstition. Columba and his followers—"Culdees" amongst the rest—if permitted to inspect the writings of their modern eulogists, would marvel at the dexterity with which these have "wiped out history, and interpolated their own fancies in its stead." Columba observes Lent and Easter, and the other feasts and fasts common at the present day to Greek, Roman, and Anglican;[*] and assuredly, were he now among us, would not range himself with those who pronounce such commemorations to be will-worship. Columba calls Saturday the Sabbath, and the Lord's Day by its own name;[†] and cannot, therefore, be deemed at one with modern Sabbatarians. Columba commemorates the death of Christ, *Stans ante altare*;[‡] delights in the *Canora psalmodia* of the Latin Psalter;[||] kneels reverently in addressing the Divine Majesty;[k] and uses habitually the sign of the Cross,[a] as mindful that Christianity is the consecration of suffering. Columba "venerates Christ in Saints," as his disciples Christ in him, when they style him *Patronus Noster*;[b] and cannot, therefore, be held inimical to the recognition of human goodness, wrought by the good Spirit of God. Columba worships through a Liturgy;[c] and cannot, therefore, be claimed by those who condemn, as necessarily unspiritual, liturgical worship. Columba has weekly communion and daily prayers,[d] and does not object to confer with penitents who come to him from a distance to confess their sins;[e] practices in which he has but lukewarm support from "Culdees" of the nineteenth century. Columba is a celibate, as are all his monks;[g] nor is there the slightest symptom that he was beyond his age in approbation of clerical wedlock. In all frankness and truthfulness—and what is history, when it is not truthful and frank, but simply the handmaid of faction?—it may be admitted that the Saint of Iona, great and good as he was, was tinctured, in some degree, with the superstitions of his time. He was a believer in the virtues of holy water;[h] and—if we are to identify his opinions with those of his immediate disciples—in the efficacy of relics. In order to avert an apprehended death, these primitive Puritans, who "paid no respect to holy relics," carry forth, with great solemnity, the tunic worn by their patron at the hour of death, and shake it thrice in the air.[i] But it is needless any longer to fight with a shadow, or tear a cobweb to tatters. If we except their ignorantly pertinacious preference of an old style to a new in the computation of Easter, their taste for the "Simon Magus" tonsure, and, a much more important matter, their unconsciousness of any obligation to submit implicitly to the Roman See,[†] the Scoto-Irish Christians in either Island, had no ground for controversy, either with the Anglo-Roman missionaries, or with their fellow-Christians on the Continent. Their Bishops were recognized as such by the most fastidious martinets of the Anglo-Saxon Prelacy,[‡] nay, even by the Pope himself.[||] Their creed, worship, ceremonies, were those of the rest of Christendom. The very eagerness with which they contested the trivial points they *did* contest, demonstrates the wide area of residuary conformity.

Of material monuments of the ancient Celtic Church, only two, in North Britain, have escaped the tooth of time. The timber or wattle fabrics in which Columba and the Culdees usually worshipped, were little calculated to resist the action of the elements; and the celebrated round towers of Brechin and Abernethy are the only structures which attest an occasional attempt to emulate the solidity of Candida Casa.[§] Resigning these to the speculations of the antiquary, we may rejoice in such glimpses, be they ever so faint, as we are permitted to catch of that spiritual edifice whose noble proportions, in those remote and unchronicled times, "filled the land" from north to south, and from sea to sea. All honor to the passive heroism and the untiring toil which laid its foundation, and built up its walls. Surely of those of whom we know so little, and to whom we owe so much, we may rest assured, that, as their work was great on earth, so "great is their reward in heaven." Shadowy and silent, they pass before us, a company rather of names than men. Yet these, in their dim, far distant day, were the pioneers of all that was holy and noble in the future of our common country, the agents of civilization, the composers of feuds, the preachers of the Saviour's pattern, the witnesses to the Father's love.

They come, and onward travel without dread,
Chanting in barbarous ears a tuneful prayer,
Sung for themselves and those whom they would free
Rich conquest waits them: the tempestuous sea
Of ignorance, that ran so rough and high,
And heeded not the voice of clashing swords,
These good men humble by a few bare words,
And calm with fear of God's Divinity.

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[*] Adamnan, *passim*.

[†] The Celtic Church was *acclimated*, so to speak, to the genius of the people. When Episcopacy did obtain as a settled jurisdiction, it was at first *Gentile* rather than *Territorial*—the *clan* was the *diocese*. Hence we read in the Irish Annals of Bishops of Tribes, as—"A. D. 579. Death of Main, Bishop of the O'Fiatachs;" "A. D. 654. Death of Colman, Bishop of the O'Tellys."—See Skene's *Highlanders*, part. i. chap. 8.

[‡] Perhaps the Scoto-Irish seminaries resembled, in another view, the Hebrew "Schools of the Prophets."

[||] Bishop Russell's *Dissertation*, prefixed to Keith's *Catalogue*. Bede himself has furnished the best of commentaries on both of the passages which have been made so much of by partisan critics, demonstrating incidentally—(1.) That it was usual for a Bishop to reside in the Scoto-Irish Monasteries for the performance of Episcopal acts; and (2.) that his subjection to the Abbot was simply *qua* Monk, and not *qua* Bishop. "Aidan quippe qui primus loci episcopus fuit, monachus erat, et ad monachicam cum suis omnibus vitam semper agere solebat. Unde ab illo omnes loci ipsius antistites usque hodie sic episcopale exercent officium, ut, regente monasterium Abbate, quem ipsi cum consilio fratrum eligerent omnes Presbyteri, Diaconi, Cantores, Lectores, cæterique gradus Ecclesiastici, Monachicam per omnia *cum ipso Episcopo* regulam servent."—Bede; *Vita S. Cudberti*, cap. 16.

[§] See Skene's *Highlanders*, as above cited.

[¶] Adamnan, lib. i. cap. 36. See also cap. 35, where Columba addressed Bishop Colgion in this fashion: "Nunc unum tenacem primarium, *de tuæ propositis dioceseos*, dæmones ad inferna rapiunt." And yet Columba and his followers knew nothing of Bishops or Dioceses! What will not a purblind party-spirit ignore?

[*] Adamnan, lib. i. cap. 1, 3, 26; lib. ii. cap. 1, 8.

[†] Id. lib. iii. cap. 17, 23.

[‡] Id. lib. iii. cap. 17.

[||] Cumin, cap. 23; Adamnan, lib. i. cap. 38 (an interesting chapter, in which Columba is described as chanting the forty-fourth Psalm, when temporarily denied access to the palace of King Brude.)

[k] Cumin, cap. 22; Adamnan, lib. ii. cap. 12.

[a] Cumin, cap. 25; Adamnan, lib. i. cap. 46.; lib. ii. 15, &c.

[b] Adamnan, lib. i. cap. 2, &c.

[c] Cumin, cap. 8, &c.

[d] Adamnan, lib. i. cap. 45. "Nam alia die Dominica a Sancto jussus Christi corpus ex more conficere," &c. *et passim*.

[e] Adamnan, lib. i. cap. 21, &c. "Alio in tempore, Sanctus ad *Hynbinam* pervenit insulam: eademque die, ut etiam penitentibus aliqua precipit *cibi consolatio indulgeretur*." And yet there was no penitential discipline at Iona!

[g] "A saying is ascribed to Columba on this subject, which has since passed into a proverb on the Highlands, where it is still common, *Far am bi bo, bithidh bean is far am bi bean, bethidh mallachadh*, Where there is a cow there will be a woman, and where there is a woman there will be mischief."—*Iona*, p. 108.

[h] Adamnan, lib. ii. cap. 4. "Qui juxta Sancti mandatum homines, et pecora, pane intincto benedicto, aqua conspersit," &c.

[i] Cumin, cap. 26. Compare *Pictorial History of Scotland*, chap. v., a serial now issuing, and in many respects a book of merit and value, but infected with all the ridiculous perversity which a certain class of authors have inherited from Jamieson, when engaged on ecclesiastical subjects. The cool pertinacity with which these writers bedaub St. Columba and their darling "Culdees" with demonstrably fictitious panegyric, is truly a "curiosity of literature." Fancy a modern Presbyterian, or Anglican either, sprinkling a cow with holy water, or unfolding a Geneva gown to the Breeze! Let Truth be Truth, and Fact Fact, on whatever side it may be supposed to tell.

[†] Bede, lib. iii, cap. 25. The negative or implied evidence against any belief in the Romish Supremacy among the Scoto-Irish Christians of the seventh century is very strong. They seem, however, to have practiced freely the invocation of Saints, blending with such invocation the *clannish* feeling natural to the Celtic race. For example: "Quadam die Sanctus in *Hyona* commanens insula cito a lectione surgit, et subridens dicit: 'Nunc ad oritorium mihi properandum, ut pro quadam misellula deprecer Deum femina, quæ nunc in Hibernia nomen hujus inclamitans commemorat Columbæ, in magnis parturitionis difficillimæ torta punitionibus, et ideo per me a Domine de angustia absolutionem dari sibi sperat: quia et mihi est cognationalis,'" &c.—Adamnan, lib. ii. cap. 41. It will be observed, however, here as elsewhere, how *guarded* this invocation is. We may add, that there is no trace throughout Adamnan's memoir of anything approaching to the modern and mediæval *cultus* of the Virgin. Cormac, in jeopardy on the ocean, is [illegible] in angustis pius et opportunis auxiliator, illachrymatus precans."—Lib. ii. cap. 43. In like manner, the holy virgin Mauguina, "quæ inhabitaverat in loco qui Scottice dicitur, Clocher filiorum Daimeni,'" having had the misfortune to get her leg (coxa) fractured. is required by the Saint to have recourse to holy water, but not to the intercession of St. Mary. "Benedictionis aqua super ejus infundatur coxam, et statim, *invocato Dei nomine*, coxalis conjunctura solidabitur,"—Lib. ii. cap. 5. How widely different the prayer ascribed to the mother of Kentigern by the mediæval biographer!—"Maria, benedicta mulieribus, transfer iniquitatem ancillæ tuæ, &c. O Mater misericordiæ, ostende lucem miserationum tuarum in me, et libera me a pressura quæ circumdat me. Ora te Domina," &c.

[‡] Bede, Lib. iii. cap. 25.

[||] Bede, lib. ii. cap. 19.

[§] Mr. Wilson, *Archaeology*, p. 593, assigns the round-towers of Brechin and Abernethy to the interval A. D. 843—A. D. 1034. The elevation of the latter is 74 feet, "wanting the conical roof, which would have added ten or twelve feet to the height." That of the former is "eighty-five feet to the cornice, above which a roof or spire of later date has been added, when the cathedral church was re-erected in the thirteenth century."

Opinion of the Bishop of New Hampshire.

[IN THE CASE OF BISHOP DOANE.]

I am led to look at this case in the light of certain facts and general principles, which I humbly think have not received sufficient attention, when Church judicature has been the subject of discussion and legislation.

This, clearly, is a court of a very peculiar constitution, and of peculiar functions. The Bishops of the Church, by virtue of their Holy Office, bear potentially a judicial character—being charged with the conservation and exercise of that discipline which the Lord has appointed for the comforting and strengthening of the weak, the alarming and reclaiming of the disobedient, the maintaining of salutary order, the securing of harmony and due subordination, and the healthy advancement of the honor and the general interests of religion. Canons do not give them power, but only institute a way in which its functions may be exercised.

The Canon "of the trial of a Bishop" is not creative, but formative and directive. It recognizes and guides power; but does not confer it, nor absolutely demand its exercise.

Moreover, the authority of this Court and of each member of it, while administering Canon law, is subject to the demands of the higher law of charity; is bound, itself, to act by it in interpreting Canons, in estimating circumstances, and in admitting and weighing pertinent evidence; and to see that Canon or special laws are not so put in operation against the members of Christ's Body, as to separate them from the privileges and immunities secured to them through the mercy of God, by that higher law. Men may not claim to be heard in Christian Courts, who do not come there by all the preparatory steps prescribed by a religion in which, under God, the dominion of truth is established by law and order, and by the sympathy of the welfare of all with the welfare of the individual.

To separate the law of righteousness, in dealing with a supposed offender, from the law of kindness—that kindness which tenderly, and trustfully, and hopefully looks upon human infirmity, and seeks anxiously after circumstances of palliation and exculpation, and after explanations of the supposed wrong, before extreme measures are resorted to, would be, not to hold a Court under the religion of Jesus Christ, but to assume a judicial position no where and never authorized by the Gospel.

This element in the constitution and functions of this Court, and indeed of any Court in the Church, appears of more importance, when we take into account another consideration—a consideration which must essentially and fundamentally qualify the authority of this body, regarded as a Court for trying questions of discipline. It is this—the Bishops do not possess the means for ascertaining facts, which the civil law places in the hands of the secular judge. They do not sit here with power as such judges; and this is a Court, only by approximation and partial resemblance. It has not the power to coerce witnesses. This is a consideration of the greatest importance, and renders it certain, beyond all question, that the discipline of the Church cannot be conformed to the strict rules of evidence, which obtain in civil courts.

So long as the Courts of the Church cannot compel testimony, and have no means by which they can oblige those who are in the possession of facts to lay aside considerations of fear and of private feelings, of like or dislike, and state plainly what they know, it is scarcely possible, if it were right, to administer law by the letter, in entire severance from considerations of wisdom and general equity. Laws must be expounded and applied in view of the necessity of cases, and of certain general principles, which must underlie all statutes.

It is, therefore, just, and comes *ex necessitate rei*, that in this inability they regard it as a great duty, in taking counsel for the purity and peace of the Church, to bring to bear on the general purpose of law, those benign provisions of wisdom and charity, which tend *componere lites* by consulting the bond which makes and consolidates brotherhood.

Hence the Bishops, in Court convened, are not bound in duty to shut off from their minds all knowledge of facts, connected with the history of a proceeding against a brother. They are bound in conscience to judge according to knowledge, however the knowledge may have been gained. The Canon, I think, implies this. Else why is it required that they be furnished with copies of the Presentment so long in advance of the trial, if, when they meet together, they are to know nothing but that which comes in formally by witnesses? They are bound to act with a tender, and reverent, and equal regard for the rights of other parties than accusers—indeed for the rights of other parties than either accusers or accused. They are bound, if to them it appear necessary for the securing of the common rights and interests of the Church, to do precisely what has been done in the present case—that is, allow audience to a third party, which claims to show that the present crisis has been brought about in the way of outrage on the rights of an independent diocese.

After a careful examination, I can see nothing in the Canon "of the trial of a Bishop," which shuts out all other methods of disposing of the case, and absolutely requires the convened Bishops to proceed to a trial. There certainly may be cases in which a formal trial would be almost absurd. Suppose the witnesses of an accused Bishop, acting under an impression that the proceeding grew out of prejudice, and was harsh and oppressive, should be of opinion that their Bishop would not have justice done him at any rate, and, acting under that opinion, should decline to appear in Court, and leave his adversaries to have all things their own way; while the accused presents an affidavit to the effect, that circumstances place a defense by testimony wholly out of his power—that he is ready and willing to proceed, if the Court will compel the attendance of his witnesses. This, surely, would not be contumacy. In such a case, would a Court of Christian Bishops proceed against a brother by an *ex parte* trial and condemnation? Probably not. But by the common rules of law, if I do not mistake, he *must be condemned*, because he can offer no evidence to rebut the testimony of his accusers. A plain case—the evidence is all against him. Christian Bishops, however, would probably find out some more just and equitable way of disposing of the case.

This supposition presents a possible case, and I argue from it, that, in the judicature of the Church, under the present state of things, other matters are to be thought of as well as the letter of Canons, and the rules of civil judicature. The judicature of the Church is liable, at any juncture, to be brought up to the question of no trial or an *ex parte* trial. This is the real state of things, and we cannot but regard it with thoughtfulness.

Indeed, it is remarkable that there is nothing in the Canon which positively requires the several Bishops to be present. They receive from the Presiding Bishop copies of the Presentment, with notice of a time and place when and where they may convene. If at the time and place, out of about thirty Bishops, there shall be found together the number of seven, those seven may proceed to hold a trial. Or, in the exercise of that wise discretion, which they had applied to the question of attendance or non-attendance, and under a constraining regard for the rights and interests of all parts of the Church, they may decline to entertain the Presentment.

Such, in my view, are some of the great principles which should govern us in disposing of the Presentment now before us. After much consideration—not unaided by prayer—I fully believe that this Court has, under a reasonable construction of the laws of the Church, and on the principles of the Gospel, the whole matter in its power; it may proceed to a trial, or it may dismiss.

What ought we now to do? This is the question.

We have a singularly remarkable case—a Bishop of high distinction in the Church presented for trial, by three of his Brethren, on charges of "crime and immorality," when the Convention of his Diocese, after a careful and (as it was intended) strict investigation, conducted through an examination of such witnesses as could be induced to attend, and listening to reasonable explanations, has solemnly declared, "that its confidence in the integrity of its Bishop is renewed and strengthened," and that, in its opinion, "he is fully exculpated from any charge of crime or immorality made against him," and now pray this Court to forbear further proceedings. Surely such a prayer, not to say reasonable claim, demands our respect. The rights and interests of an independent Diocese should not be set at naught. The peace of a large, and united, and happy Christian community, should not be lightly invaded.

But, it is said, Bishop Doane should crave a trial. At least, he appears willing to meet it. That remark, however, is not discreet. By an innocent man, a trial, for the purpose of satisfying excited and prejudiced minds, is not to be desired; for though he may be fully acquitted of crime and immorality, yet his infirmities and failings, over which charity would have kindly cast a veil, are blazoned, and he is gratuitously held up to the distrust of the weak and the scoffs of the giddy.

But, it is said, the investigation had by the Convention of the Diocese was *ex parte*. So, of necessity, must, to a great degree, if not quite, be any trial in which there is no power to coerce the attendance of witnesses. All that this Court, or the parties who appear before it, can in any case do, is to invite the attendance of those who are supposed to be acquainted with facts. Compulsion or penalty there cannot be under any existing legislation. At the investigation held under the authority of the Convention of New Jersey, a great number of supposed witnesses refused or neglected to give attendance and testimony, though an opportunity was formally offered them for that purpose. Before this Court they or others may do the same, and there is no remedy. A trial here may unavoidably be equally *ex parte*.

There is another thing which, to my mind, has much weight. Believing that this Court has a question before it, to be disposed of according to its views of what is wise, and just, and equitable, as respects all the parties affected, I do not feel at liberty, in weighing the considerations bearing on a decision, to ignore the history of this Presentment. Have not our Brethren, the Presenters, to whom I desire to accord the most pure conscientiousness and uprightness of intention, erred against the high law of charity, against the peace of the Church, and against the indefeasible right of a Brother, under the Gospel, to claim a hearing at the ear of fraternal love, before being placed under the pressure of extreme measures? I cannot but think they have so erred, and that it is a consideration which ought to enter into the deliberations of this body.

The Apostle says, "Let your things be done with charity." And our Lord says, "If thy brother sin against thee, go and tell him his fault between thee and him alone." It may be replied, "A letter was sent." Yes, truly—but our Brethren erred in sending that remarkable paper, under the law of charity. Besides, the command is, "*Go* and tell him his fault." In a kind, and tender, and sympathetic presence and voice, there is a power which the Saviour well knew, and which can hardly be conveyed in the folds of even a friendly letter. If this had been done, I doubt whether we should have been the occupants of this hall to-day. That charity which, in the Gospel, is the law of laws, prescribes a course founded on the moral and social position of the Church. To the advantages that may thus accrue, an accused party is eminently and sacredly entitled. To him and to the Church they are far more valuable than any secular rules of evidence, which, under strict observance, often determine the acquittal of the notoriously guilty, and the condemnation of the helpless innocent. We cannot, in an Ecclesiastical Court, follow strictly the rules of evidence, and do justice.

I hold, therefore, that the Canon, "Of the trial of a Bishop," is to be construed benignly, as respects the position and the rights of an accused party; and that even though the Convention of New Jersey had not moved in the matter at all (much more since it has moved), this Court might lawfully entertain a motion to dismiss, and might lawfully listen to argument on grounds furnished by the history of the Presentment, and by the light of such general principles as must govern Ecclesiastical Courts.

On the Resolutions, I give my voice in the affirmative.

CARLTON CHASE.

From the Evangelical Catholic.

A SERMON for St. Luke's Hospital, preached in the Church of the Incarnation, New York, Sunday, Nov. 21, 1852. By E. H[illegible], M. A., Rector of said Church.

"———and gave Him to be the head over all things to the Church, which is his body."—*Eph.* 1, 22, 23.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—*Mat.* x. 8.

The Church of Christ is represented by the Apostle Paul under several figures, and among others under that of a body. It is "His body." And this expression, so far from escaping the notice of the great majority of theologians and commentators, has been the occasion of much thought and of manifold application. It has been specially a favorite with men of a mystical turn, who have loved to meditate upon it as setting forth the close, the organic intimacy subsisting between Christ and his Church.

Upon this occasion I will not press this view of the subject. I propose rather to take the *moral* instead of the mystical meaning of it, as it concerns the proper work of the Church; and to apply the great practical idea involved in it. I know nothing in Scripture more fitted to bring to light the fulness of the work to which the Church is pledged, than this. *His Body*. By the Body, man holds communion with his fellow-men: he communicates by it his thoughts, and the fire of his own zeal and love: by it he executes his plans: he is felt in the world: the Body is absolutely necessary to an action. A purpose unperformed, a thought unspoken, are as dreams, as clouds flitting across the brain. The body is the essential vehicle and organ of all power, whether for good or for evil. The Church, then, as Christ's Body, may be Christ's mouth, to speak His truth; His Hand, to execute His purpose; His organ in the world, the agent of His work.

It is not indeed Christ himself. It cannot do what He did in His Own person as Saviour and Redeemer. It cannot be a sacrifice for the sins of the world. What He did as the Mediator between God and Man, He did once for all; and as the Great High Priest, has entered the heavens there to make his continuous intercession in our behalf. Consequently, the Church is but His Ambassador to preach Him and His merits and His power. He spake from the fulness of His divinity: it must speak as His Spirit gives it power of utterance. He acted from the unfathomable fulness of His Own power. It must act as His Providence imparts the capacity. He was Head and is the Head, the Church must follow Him in such way and at such a pace as are consonant with the inequality between them.

He began *the movement* in the world, in behalf of sorrowing, penniless, unpitied, and diseased men and women. He struck the first blow in behalf of the well-being of that portion of the human race, whom the strong, the rich, the wise in the wisdom of this world, despised. By the time that a heathen learned philosophy, had acquired the art of despising the ignorant and wretched. The Soldier, the Lawyer, and the Trader, whether Jew or Gentile, seemed utterly blind to the idea that the suffering and the miserable had any claims upon their compassion. All who could do the State no service, were a burden and vexation. A rough barbaric view prevailed, even in all the periods and stages of the old civilization, which consigned to contempt all the hopelessly weak. The civilized and Jewish World did not indeed go so far as those savages who put to death all their infirm and aged, who murdered all their deformed children; but there was a blank in the universal heart—a cold, stony gaze cast by the whole body of the strong upon the whole body of the penniless, defenseless, weak, and sick. Our compassionate High Priest was *the first* to leave His impress upon the world as the friend and the defender and assister of this despised class. Observe how many of His miracles were the restoration of the diseased to health. He restored the blind to sight, he cleansed lepers, He cast out devils, He healed the sick with palsy, He imparted the vigor and strength of health to the maimed and halt: and they whom He healed belonged to a class that had no money to pay the doctor. His labors were among the friendless and the beggars. What he practiced He inculcated, that these poor creatures, amid their diseases and sorrows, amid all their friendlessness, were human creatures, made in the image of God, with hearts that could feel, with heads that could conceive. And he left this duty of compassion and labor in behalf of the sick poor, as one of the paramount duties of His Church. "Heal the sick, cleanse the lepers;" "freely ye have received, freely give." It is then a vital part of Christianity, one of its marked, distinctive features. Tender-heartedness, compassion towards the sick and needy, as one of the ordinary duties of life, was most emphatically a new thing. From the very first, inspired apostles and teachers and the brethren all recognized this as a part of their calling; the poor and the helpless sick were thought to have the strongest claims upon their benevolence. They were viewed as real parts of the body of God, as beloved of him notwithstanding their miseries. The disciples no longer asked the Master, who did sin, this man or his parents, that he was born blind? They no longer viewed the impotent as a burden to be borne indeed for decency's sake, but neither to be cared for, nor loved. The practice and the precepts of Jesus Christ were stamped deep upon the heart of the infant Church. Nor have they ever been utterly forgotten; much there may be to blame in the way in which this duty may have been attended to: unchristian motives may have prompted rapacious church members, in some periods of history, to seek an atonement for their sins by founding, or endowing, or enriching institutions of mercy and charity; yet in all ages the obligation of compassion and care for the poor has been recognized, and the principle in question authenticated.

The Church is bound, therefore, to continue her course as she began it, and to be a *beneficent* presence among men. She must speak Christ's truth and do Christ's work, proclaim the Gospel, and be compassionate and merciful, and full of good works in behalf of the sorrowing and the suffering. The Church, the Body of Christ by divine appointment, is constituted the benefactor of mankind. This is her proper work. She must heal human diseases, and soothe human sorrows. She must give sight to the blind and hearing to the deaf, and extinguish the dull fires of fever, and enable the lame to walk. She cannot, indeed, do this simply by word, as her Lord. She must do her work by means, and use all the appliances which *science* may have furnished or be furnishing; all the discoveries which genius may have brought to light. And she has at her command both science and wealth. It is easy for her to procure the best medical talent, and the most powerful restoratives. But you are not all physicians; I am not a physician. Hundreds of thousands of church members are unable to be of any practical service to a diseased invalid brother or sister. And even if, as good Samaritans, you should go to your physician and tell him to wait upon a poor sufferer at your expense, consider how desperate his undertaking is, where his patient is lying in a damp, dingy room, where no fire ever burns brightly, through whose broken windows no sunshine ever comes, where no fresh air breathes forth its fragrance, where no hands can be found to minister to his wants. My brethren, the poor need all their hands to earn their daily bread: they can know no rest. Thousands and tens of thousands are on "the verge of perpetual famine." Multitudes cannot stay at home to nurse their sick. Time has no regard for human wants: the passing hours bring inevitable hunger. The cry of the children for bread touches the father's soul to the quick, if he quits his work to wait upon their sick mother, who per- [illegible] pallet in the world, with but few cotton rags to cover her.

Our Lord and Saviour has ruled the question for all time, that a human being is part and parcel of the great human family, though he be wretchedly poor and diseased, and live in a room in which rich men would not stable their horses, nor kennel their dogs. And if they be the children of God, for whom Christ died, shall we leave them to perish in their cellars and in their garrets? Shall they die without knowing what Christian kindness is? Shall they want a clean bed, pure air, warm rooms, good medicines, scientific attention, if we can secure these comforts for them? Shall they never share a small part of what we enjoy when the fever or any disease lays us prostrate: when sickness wastes our strength, though it effect not our capacity to feel and appreciate the ministrations of love and mercy? This is a question for all Christian men to consider; for the Church to answer. As I have said, she has money and talent requisite to relieve much of the suffering around us. She can build houses for the reception of the poor creatures to whom all joy and comfort are unknown. She can smooth their bed in their sickness; she can cause the gentle winds of Heaven to pass lightly over their wearied heads. She can do all that God has enabled human beings to devise for the welfare of men; and if she fail to do it, she is recreant to her trust, and false to her constitution as the appointed benefactor of the world.

In avowing this to be the proper work of the Church, I beg you to free your minds from a merely official notion of the Church—from the supposition that I have reference to the Church in councils or conventions.

This should be pressed and most seriously weighed, because of late years there has been a wide-spread misapprehension of the true scope and sphere of Christian charity; and Churchmen have come to suppose that the Church and religion have nothing to do with the bodies of men, with their temporal welfare: that the legitimate exercise of Christian charity comprehends only the spiritual and moral part of our being: that money should be given by the Church, in the main, only for preaching the gospel, for sending abroad the missionary, for the spread of the Bible and religious tracts. This is an error, and may degenerate into a sin. Our blessed Lord, as we have seen, certainly thought the care of men's bodies not beneath His notice, and the whole duty of the care of the poor, in the first ages of the Church, was reduced to a system. I remember, many years ago, to have been struck with the address of Tertullian to the martyrs who were in prison awaiting their fate. He tells them that because the Church and private brethren had sent to them bodily nourishments and comforts to ease the sorrows of their captivity, he would give them a word for their spirits and hearts. The Church had not forgotten those who were "sick and in prison." As a benefactor, she must regard every human interest as hers; every thing that can alleviate sorrow and suffering as a part of her work. To care for the bodies of men for the sake of their souls, is the dictate of a sound charity: to do every thing to banish misery and suffering, is the manifest call and province of the Christian Church.

The Hospital—a home for the poor sick and dying, where they can be nursed and watched and cared for, is exclusively the product of Christianity. A Church hospital is a shelter for the destitute invalid under the wings of Christian charity. It is the Church laying her hands upon them to heal their bodies, and pouring into their ears the blessed words of everlasting life. It is the union of science and religion in behalf of the bodies and souls of men. It is the soul and body of Christianity working and speaking for Christ's glory, and for human well-being and salvation.

Yet here in New York, the Church, rich as she is in gold and possessions, in intelligence, with science and learning in her bosom, can show no such *institution* to the stranger, nor open its doors to the sufferer. We have fine public buildings, magnificent churches, superb private dwellings, costly equipages, grand entertainments, expensive dresses, but no homes for the sick and needy, no shelter for the invalid smitten with lingering, hopeless diseases. And is New York such an Elysium? Are poverty and suffering and sickness so rare here as to relieve the Church of all obligation to build an hospital? This is the very last plea to be put in for refusal to do this necessary work. The cry of the miserable is becoming keener and louder. The Body of Christ must be stone deaf, if the sound thereof enter not its ears. And to turn away from that cry, will be viewed by the Omnipotent Father as downright apostacy. Christ's Body refusing to do His work would be disowned of Him; and no longer quickened by His Spirit, would undergo a living death, or else perish ignominiously from among men.

There is no Church Hospital in New York; and can the Church be justified before God and man, if she refuses to build one? You have not hearts of stone; you cannot avow that there is no need of a home for the sick poor; with the struggling poverty which you know to exist around you; with the unending warfare which thousands keep up with want and famine; with the wan misery that meets your eye. Surely you cannot say that the Christian Church here in New York, has no call to open a home in which some at least who are unable to bear the burden of the conflict, shall find a peaceful haven of rest—of rest, until health shall come again if it please God, and with health courage to face the storm and battle of a poverty-stricken life. I plead, then, this day in behalf of St. Luke's Hospital, a home for the sick poor. It needs your money—for the first stone of the building has not yet been laid; and although a sum sufficient for its erection has been subscribed, it needs, it must have as an indispensable preliminary, enough for at least a partial endowment. The Church must both build and support the institution. It comes before you as no common charity. It is not a call at your door to relieve the pressing wants of one person and of one family, but it is for hundreds and thousands of persons gathered from many families—and not for one generation only, but for ages to come. It is the cause of the sick poor that I plead this day; of the industrious mechanic and artisan and tradesman, who may meet with accidents that will deprive them of all power to provide for their families for long months; of the widow, overtasked in her motherly exertions to provide bread and a home for her children; of the orphan, thrown by the providence of God upon the world, to make his way in it; of all sufferers who have human heads and hearts and bodies, and yet who lack money and the comforts it can purchase.

But St. Luke's Hospital is not merely designed for the restoration of the sick to bodily health; it contemplates their spiritual good; is to reach their heart. The voice of prayer and praise will be heard within its walls; the word of exhortation and repentance and faith unfeigned, the word of consolation, will be addressed to the sufferers. The Lamb of God dying for the sins of the world, will be proclaimed to them. The Incarnate Saviour who cast his compassionate eyes upon such as they during His earthly ministry, will be preached to them as their Saviour. The Sacrament which shows forth His death, which is the great pledge and seal of the universal brotherhood of man in him, will be administered unto them. All the institutions of our common Christianity will be brought within their reach. Thus will this Hospital be our proclamation before God and man, that the miserable sick poor, void of all friends and earthly comforts, are a part of the human family, bone of our bone and flesh of our flesh.

From the London Evening Journal of Nov. 17.

Convocation.

There is something very striking in the way in which Convocation has fallen into its legitimate working. It follows the great analogy of all organization. The physical world expounds to us the laws of the moral. The action of a limb or organ is suspended—it is numbed and stunned—sensation and healthy activity are paralyzed. But a curative process is applied—that of time, or of a change of circumstances, or of a general stimulus to the vital forces; and the limb or organ thereupon resumes its tone and poise, and again performs its natural functions—and all this without any violent or spasmodic effort. Galvanize a corpse, however, and the fictitious movements of the dead are violent as well as ghastly. Life in death, the counterfeit of life, overdoes life itself—the dead can only move with wild contortions and furious gestures. We know that the vitality of Convocation is not simulated or delusive, because it is natural, orderly, quiet, and regulated. The Church has been asleep—she is now awake, and she performs the work of a living organization in a lifelike, ordinary, matter-of-fact way.

Friends, no less than foes—sanguine and extreme friends, at least—may have reckoned upon other things. Very possibly, it might have been preferred, in some quarters, that Convocation should vindicate its ancient constitutional place by a considerable display of self-assertion, and by a stern exposition of principles, accompanied with something of what is called vigor. To our minds, however, this would have been simply unnatural, as well as impolitic. We should actually have distrusted Convocation had it attempted many things. What we wanted was an evidence of life; and after a suspended animation of 135 years, it would be unwise to propose the ascent of Mont Blanc as the first proof of vitality. What has Convocation done? Everything, of course, by establishing the principle of a session—by ascertaining that no statute law exists to prevent its deliberations—and that the Primate has not *mero motu* the right to suspend them. It is enough that Convocation has met, and received petitions, and taken or adjourned action on them—that it has entertained motions and debated them—that it has proceeded to consider important questions, and has referred them to standing committees—that the two houses have fallen into their normal regulations. In gaining this, everything has been gained. The single fact, that Convocation has not only met for the despatch of business but has actually despatched it, is enough for the Church. A two-days' session was all that was needed for the assertion of a principle. The enormous force of the argument from desuetude is entirely disposed of—the adjournment from Friday of last week to Tuesday was the Church's Bill of Rights.

Everything now depends, as it ought to depend, on the mode in which the Church exercises her re-asserted rights. The true test of liberty is the use which freemen make of it. It is difficult to prove the abstract value and necessity of any institution—it is still more difficult to demonstrate the desirableness of recurring to a tradition which is practically extinct. Our labor, therefore, has for some years been uphill work, viz., to force the matter upon public attention on hard, technical, *a priori* grounds. There is now an end of this necessity. When any intelligence moves, and acts, and thinks, and displays the facts of life, there is no longer any need to show that it ought to live. We have done with arguing the right, and justice, and propriety, and expediency of Synodical action. Henceforth it must live or die on its own merits; and herein, so far as we have seen, its future is sufficiently promising.

When the enemies of Synodical action descended from the high constitutional and ecclesiastical—or rather, when they abandoned the anti-constitutional and anti-ecclesiastical—ground of antecedent hatred to the Divine institution of corporate deliberation in the Church, the first and most popular, because the shallowest, objection urged against Convocation was the alleged inevitableness of its disputes and altercations. Yet this was the objection most readily silenced. Never in our recollection has any "clerical meeting" passed off with more general decorum than that of the ancient Church Legislature. There was plenty of divergence of opinion—plenty, even a superfluity, of argument—the most opposite judgments were expressed—and yet, somehow, the respective polemics did not quarrel. They were occasionally dull—as what clerical speaker is not?—but never disputatious or personal. On one side only—and that in an almost solitary case—was harsh language used. And what is very curious is, that the most perfervid characters exhibited the most retiring demeanor. We might, as we do, account for this very wonderful and encouraging aspect of Convocation by a reference to the calming and soothing influence of that Divine assistance which its inauguration invoked. But even to those who will only entertain secondary causes, the fact must be an instructive one, that the several sittings have been so entirely devoid of bitterness and clamor. Of the proceedings of the Upper House on Friday we spoke sufficiently in furnishing an abstract of the Bishop of Oxford's admirable speech. When the Lower House met, it was found that the work was done—real, solid, Convocational work, in the shape of a practical, honest, earnest struggle to get the Church's efficiency increased—by Archdeacon Hare as much as by Archdeacon Denison. The motion accepted by the House was the Dean of Bristol's; and though there can be no question that the whole tone of the proceedings was high, theologically as well as morally, it was nevertheless of such a character as to gain not only the acquiescence but the active support of one so wise in his caution as Archdeacon Harrison, and of one who so well combines zeal with discretion as Dr. Christopher Wordsworth. It is something that the only sort of opposition which both parties in the Church, as represented in Convocation, have resolved to discountenance, is the half-hearted policy which finds a representative in Archdeacon Sinclair, and the callous, sullen obstructiveness which is embodied in Archdeacon Hale. Whatever else may be in store for the Church of England, the present Session of Convocation shows that the day and the influence of such men as the pluralist Master of the Charter-house are at an end

Communications.

For the Churchman.

Christ's Prayer in Suffering.

Our Lord Jesus Christ came into the world not only to do, but also to suffer, the will of God. His suffering disciple finds in Him an example full of comfort and instruction. He condescended to take our nature, to become as we are, sin only excepted, and in all points to be tempted like as we are, that being our Pattern, we may follow the steps of His most holy life. Nowhither can those blessed steps be followed with more profit to the serious and conscientious christian, than to Gethsemane. There he sees Him meek and lowly in heart, long-suffering, patient, and resigned, beautiful in holiness though with "visage marred" with sorrow, enveloped with dark clouds of grief, which, however, fail to conceal the brightness of the perfection of passive virtue and heroism to which He is called. There is heard that prayer of rich meaning and touching interest, "O My Father, if it be possible let this cup pass from Me. Nevertheless, not as I will, but as Thou wilt."

There are two or three leading points in this prayer, of great value for consideration by those especially who are so called to walk in their Saviour's steps, as to be exercised with trials and afflictions, and which, indeed, concern all who are traveling on the journey of life, so fraught with ills even to those who may think themselves most secure.

We have in it the fundamental principle, that afflictions are from the hand of God, and designed for valuable ends, which might not be so well answered by other means—"Father, *if it be possible.*"

We have enforced the propriety of praying for deliverance from suffering—"Father, if it be possible, *let this cup pass from Me.*"

We have that humble resignation to superior will and wisdom, which should characterize the spirit of our prayers—"*Nevertheless, not as I will, but as Thou wilt.*"

The doctrine of a general and particular providence is a fundamental principle of religion, clearly set forth in revelation, and incontrovertibly sanctioned by reason. It gives the only satisfactory view of the Supreme Being, and the course of events. Could we suppose the world governed by chance, what an unwelcome prospect would be before us! On what could we build hope? On what place confidence? The constant sport of capricious fortune, having no stable dependence, we should be left distrustful even of the present, and ever fearful of the future, raising a vainly seeking eye towards vacuity, where nature's best promptings would look for a supreme creating, guiding, and controlling Power. If *necessity* ruled our lot, even though it were the decree of the great First Cause, a selfish instinctive satisfaction would be all that the pleasurable events of life would impart; while the afflictive would be endured but with a sullen submission, hardly suppressing the ungenerous and rebellious feelings that add poignancy to suffering.

But when the mind fully embraces the cardinal truth of a wise and good overruling Providence, the blessings of life possess a double relish, and its sorrows receive an alleviation that nothing else can give.

God ruleth in the armies of heaven—whether in charge of the "angels that excel in strength, that fulfil His commandment, and hearken unto the voice of His word," as ministers of His glory there, and of His will on earth; or whether in control of those lights and winds and clouds of heaven whose influences so largely sway man's earthly destiny and fortunes. He ruleth too among the inhabitants of the earth. Under His control are all events. All the creatures of His hands are subject to His government, and all second causes at His disposal. By His permission only intelligent agents can exercise their power. *Without Him*, in the strong language of the Blessed Saviour, "not one sparrow shall fall on the ground." Well then may Christians apply to themselves the same Savior's kind address, "Fear ye not, therefore, ye are of more value than many sparrows."

By direct causality, or wise permission, Providence rightly claims the disposal of all events, prosperous and adverse. And thus, even when sin, through its agents or effects, is made the instrument of punishment or discipline, He uses that instrument, and the result is to be regarded as the chastisement of His hand. And when, in connection with this extensive sway of the government of Providence, we think of His infinite knowledge, justice, and goodness, we have the true source and rule of the principles and affections with which we should receive the ills that He may bring, or suffer to be brought, upon us.

When the Christian reflects on the many failures in duty, and oppositions to the will of God, that mark the conduct of the most upright, and the many blemishes in their spiritual character which cannot but be offensive to a God of infinite purity; and when he turns his view to his own heart and life and character, in diligent and impartial self-examination, and finds—as who does not find?—how far he is removed from holiness meriting the favor of God, and even from that degree of it which can screen him from punishment; he surely must see, in his afflictions, the justice of God. Let him then bow, in willing humble submission, to what is but his very partial desert.

The infinite knowledge and goodness of Jehovah—that knowledge, which embraces, in equal certainty, past, present, and future; extends over the long range of causes and effects; rising above partial views, is exercised on the *grand whole*, in which alone consists the real good or ill of individuals and communities; and reaching beyond time, embraces eternity: and that goodness, which extends to His people all a Father's love, seeks their best interests, and wills their eternal benefit: this infinite knowledge and goodness of Jehovah, leads the true christian to resign himself to the disposal of his kind and good Heavenly Parent, acknowledging that he is himself but a partial and very incompetent judge of what is his real good. Knowing that the afflictive visitations of Providence may be productive of substantial benefit; that they may render him more sensible of his dependence upon God; that they are evidence of the transitory nature of all things here, and are motives for seeking more eagerly those joys which abound at God's right hand; and that they may, in various ways, sublimate his affections, give him proper views of this mortal state, prepare his soul to leave it, and excite and cherish a concern for eternal things; the christian receives these visitations as from that Heavenly Parent Who, as a father pitieth his children, is merciful to those who fear him; Who chastens whom He loves, and scourges every son whom He receives; Who does not willingly—for any pleasure of His own—afflict or grieve the children of men, but punishes us for our good, that we may be partakers of His holiness; and Who, knowing whereof we are made, and remembering that we are but dust, will not suffer us to be tried above what we are enabled to bear, by His grace vouchsafed to us. He, therefore, willingly and cheerfully submits, well assured that good is designed by the wise permission of his sufferings, and waiting his Lord's own time to manifest that good, whether it be in this world, or in that happy consummation, where the afflictions of the present time will have worked for him a far more exceeding and eternal weight of glory.

But it is a blessed part of our holy religion, that in perfect consistency with the submission and resignation which it requires, is the unspeakable privilege, and grateful duty, of looking to God in prayer, not only for support and comfort under trials, but also for deliverance from them: the spirit of such prayer being always that which prompted the qualification meekly expressed by Jesus in the words, "*If it be possible*"—if it be consistent with Thy wise and merciful providence—if the gracious ends Thou hast in view for me can be otherwise answered—if Thy will can be as well done in me and by me—if my spiritual and eternal welfare, which I value above all earthly good and enjoyment, may be otherwise equally promoted.

Such prayer—independently of the special grace which it may be hoped to be the means of receiving from the Holy Ghost—has a natural tendency to minister to the troubled mind, a satisfaction and comfort, a joy in grief, of the most soothing and happy character. It is a proper and scriptural manifestation of dependence on God, hope in His mercy, and trust in His goodness. It may be that the end of our suffering is answered, when it brings us to the footstool of Jehovah, and there humbles us in penitent and faithful supplications for His mercy.

And it may be not. It may be that His design extends farther, to some more remote effect, perhaps in the unseen world. Therefore should we meekly add, "*Nevertheless, not as I will, but as Thou wilt*": for surely a sound judgment, a serious mind, and a loving heart, cannot be exercised on the views which God has richly and clearly given in His Holy Word, of Himself, His attributes, and His dispensations, without full recognition of the christian's duty to submit his will to the will of Heaven, and to resign himself and all his concerns to the divine disposal; knowing that he is in the best and most merciful hands, when in the hands of his Father and his God, Who ever views His faithful people through an all-gracious Mediator, Who is both His only begotten and beloved Son, and their loving and sympathizing Brother.

A very serious practical application suggests itself in reference to three classes of persons.

There are those whose course of life has been comparatively free from trouble and affliction. It has pleased God to distinguish them from a large portion of their fellow men by exemption from much of the calamity and sorrow which they see around them. Happy as their situation appears to themselves and others, and happy as it indeed is, if their hearts are duly influenced by sincere and operative gratitude to God, and they faithfully turn His blessings to his glory; and to promoting the great object of their own and others' spiritual good, which He has so mercifully in view in all His dispensations; and to the cultivation in themselves of the tender and generous sympathy with which He would have them view the privations and trials of their less favored brethren; it is, nevertheless, a situation of great danger. There is danger that this exemption from the sad proofs so often and largely afforded of the transitoriness and insufficiency of earthly happiness, and of their state here being, in every sense, a state of trial, will lead to forgetfulness of these truths, and a consequent neglect of the due influence of a sense of dependence upon God, of their being destined for eternity, and of the paramount duty and interest of *there* seeking true and lasting happiness. There is danger that the heart may thus become fatally devoted to the things of time, and estranged from those duties, that spirit, and that salutary discipline, which are essential to a Scripture hope of everlasting welfare. There is awful danger that their blessings may tend to their greater ultimate condemnation, by the ingratitude with which they receive them, and the abuses to which they subject them. The guilt is by no means uncommon of turning God's very mercies against Himself. Exemption from sickness, poverty, and affliction, instead of enkindling warmer love, and holier and more constant devotion, often furnishes means, time, and disposition, for pursuits, pleasures, habits, and affections, inconsistent with duty to God, and in rebellion against Him. For all these things men shall be called into judgment.

There are those on whom the hand of God now rests in afflictive visitation; but whom it fails to humble before Him in pious submission, and faithful endeavors to profit by the dispensation. Feeling the rod, their proud hearts refuse to own that it is God Who appoints it in wisdom and goodness. See the perverse, obstinate, and wayward child. Parental affection dictates salutary discipline. It is in vain. The unyielding subject goes on still in his disobedient and refractory temper and conduct. Bitter complaints are made by him. Cruelty and injustice are laid to the charge of the parent who knows no other motive or feeling than an affectionate desire for his offspring's welfare. Or if these are suppressed, a sullen ill-humored submission is all that is produced. No affectionate relentings are felt. No return to duty ensues. No filial love prompts to renewed alacrity in answering the rightful demands and expectations of parental authority.

Is the case similar to that of any one whom his Heavenly Father is chastening with the rod? Is he a believer in God's superintending providence, and in the doctrines and precepts of His Holy Word? Can he doubt that it is God's hand that is upon him? He knows that the Bible is fraught with the inculcation of principles, and the giving of exhortations and precepts, which it applies to just such cases as his. Does he suffer himself to be regardless of them? He thinks, perhaps—alas! the thought is full often cherished, and not unfrequently expressed—that he has hard measure dealt to him, and is ready to say that he knows not what he has done to deserve a lot so much heavier than falls to many others.

It would indeed be wrong to graduate our estimate either of God's displeasure, or of the guilt of individuals, by the degree of suffering to which different men are exposed. Still, it is true, that afflictions are from the hand of God, and are the exercise of discipline and punishment for sin. However He may sometimes, for wise and good purposes which it were presumption for man to attempt to comprehend, remit or postpone these inflictions of His justice, it is nevertheless true, that all who suffer them deserve to do so. A knowledge of God's law, and of their own hearts, characters, and lives, is sufficient to satisfy reasonable and seriously minded men of this. Without, then, thinking of others, let them own that God's dispensations towards themselves are just; and pray and strive that they may be sanctified to the spiritual and eternal good for which they are mercifully designed. If this be not done, those dispensations can be expected to be nothing else than the beginning here of the endless punishment of hereafter.

Have I a reader who, having been in trouble, has sought the Lord, formed fair and strong resolutions of amendment, and commenced a new and holier walk? And, his troubles graciously removed, have his resolutions and amendment departed with them? Has he gone back to his former course? Or is he fast retracing his good steps? His is, if possible, a worse degree of ingratitude than that of those who are unmoved by the mercy of exemption from suffering. He has been moved. He has sought the Lord. He has vowed amendment. He has prayed for deliverance. His prayer has been heard, the asked blessing has been vouchsafed; and then that very blessing is turned against its compassionate Giver; and his vows to Him are broken. One of the severest of God's maledictions is pronounced on those who *draw back*. Its heaviest weight must rest on them whose defection is in the face of merciful deliverance from trouble, in treachery to prayers poured forth by them, and in violation of resolutions and promises. The malediction is, *My soul shall have no pleasure in them.* Thoughtless and gay as they may be in present enjoyment and exemption from ill, or absorbed as they may be in worldly pursuits and cares, the pleasure of their insulted God is withdrawn. They will experience this when renewed adversity overwhelms them, and their violation of past resolutions and promises will shut out all favorable regard to any other. They will experience it when death approaches, clad in terrors infinitely greater than all that affect the body; when, at the great judgment, no lines of mercy on the Judge's countenance are turned towards them; and when everlasting banishment from the presence of the Lord will be their miserable portion.

Consider this, ye that forget God, lest, in a moment when ye think not of it, He pluck you away, and there be none to deliver you.

B. T. O.

4th December, 1852.

To the Editor of the Churchman:

Dear Sir, Some individual professing to be a subscriber to the 'Churchman', but whose name does not appear on my books as such, has addressed a lengthy, misspelt, and scarcely legible epistle, to this office, evidently intended for the Proprietor alone, but which, as a matter of course, from the position I occupy, has come under my inspection. In this letter he makes statements, which, if he takes as much pains to circulate, as he does to impress them on the mind of the Proprietor, would no doubt be productive of serious injury, not alone to the Paper, but to that which is of more vital importance, namely, the good cause, it has so ably advocated. Had this individual given his address, or did any clue exist by which I could procure an interview with him, I would feel it a bounden duty I owe, not only to the Proprietor, but to our subscribers in general, to disabuse his mind of the fallacious notion he has somehow acquired that the Book-keeper of the Churchman office is "evidently papist", and at the same time to dispel those dark and gloomy feelings of "horror, disgust, and perplexity" which resulted in finding "such a person" managing affairs "at the *fountain-head*, and consequently *rendering turbid the streams emanating therefrom.*"

How, or where, or from what source he derived these misshapen ideas, I am as completely at a loss to divine, as he is in error, in drawing his conclusions. Not only do I, in the most unqualified manner, disclaim the accusation of Papacy, but I also boldly and fearlessly assert that for centuries my ancestors have been well known as staunch supporters of the Protestant Episcopal Church, and have so continued, one and all, to the present day. Even now the names of several members of my family stand prominent on the List of Clergy of the Established Church of England and Ireland, and one in particular has acquired much celebrity from the active part he has taken, and the most strenuous exertions he has used, in suppressing Papacy, and disseminating Christian Knowledge amongst the heretofore ignorant and benighted population of the West of Ireland.

As I have no other available means of disabusing the mind of our prosy correspondent, and "nipping in the bud" those mistaken ideas which he entertains relative to the professions of my faith, may I ask it as a favor that you will either give this communication a place in your columns, or else prepare such an abstract therefrom, as will prove to him, how very erroneous is that judgment which leads him "to anticipate" the no very flattering conclusion that my appearance in the office is the precursor of "the cloven hoof."

A keen sense of duty compels me, though most unwillingly, to resort to these means for an explanation, as I can plainly perceive that the good name of our worthy Proprietor is at stake in the estimation of our correspondent, and were it not for this alone, I would deem it as much beneath my notice as I do the other allegations contained in his letter, and which, being exclusively personal, I pass by in silence.

I remain, dear sir, truly, yours,

B. A. Stoney,
Book-keeper, Churchman office

Kindly thanking the writer above referred to, for his epistolary sermon, we are happy to assure him that neither our office, our book-keeper, our Proprietor, nor our paper are at all "papist", but Protestant to the core. Hoping then that he will be satisfied that we are not showing "the cloven foot", we doubt not that our book-keeper will soon be able to find not only his name on the subscription book, but those of many others procured by his zeal arising from the greatly increased confidence he will feel in us after this assurance.—Ed. Ch'n.

THE CHURCHMAN.

NEW YORK, DEC. 11, 1852.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman*, as letters, *not addressed to him as* Editor, will not be opened at the office.

On all sides, loyal and earnest churchmen—men of clear heads, warm hearts, and steady purpose, who wish to build their Christian hopes amidst the refreshments of peace and charities of brotherhood—are to be heard groaning and lamenting, that our clergy have come to spend so much of their time in trying to dig out each other's eyes, as if they would rather their brethren should not see at all, than see any other objects, or in any other manner than themselves. And the blame of this unholy and unseemly strife is in great part laid upon the newspapers of the Church, as being the organs and instruments of it; and the wish is not unfrequently expressed, that those papers were all blotted out of existence, for that reason. Whether this be just, to the extent sometimes alleged, is perhaps fairly questionable; but certainly there is too much ground for it.

There is in most of us, either latent or active, so much of a restless, meddlesome, officious, and pragmatical spirit, that a very slight excuse or almost any kind of facility for going about our neighbor's business will ordinarily suffice to tempt us from our own. And how apt we are to suppose, practically, that we cannot *act* right, unless, we being judges, all our brethren *think* right, any one can learn by a little observation of men, or by a candid interrogation of his own heart. There is that in our nature, and it is, here and now, much strengthened by the silent yet powerful application of circumstances, which, unless checked by a manifold and manifest impracticability in the thing, still puts a rector upon extending his parish, and a bishop his diocese, in effect over the whole Church. Public opinion, which is as it were the atmosphere of our moral and social life, furnishes a sort of circulation whereby every man so minded fancies he can be virtually present in all parts of the religious Commonwealth; and his next step is to take for granted, though perhaps without being himself aware of the fact, that he can best serve the particular part assigned to his care, by acting upon the whole. At all events, he sees not how his part can go right so long as, to his thinking, anybody is anywhere allowed to go wrong. Of course, therefore, his first concern is to have the aforesaid public opinion fully charged and penetrated with his own healthy and health-giving breath.

Now, the religious Press, if in such cases, the Press can in any proper sense be termed religious, stands as a ready vehicle and conveyance whereby any man thus disposed can at any time leave his own and look after his neighbor's affairs: to this he resorts as a sort of ubiquitary pulpit, whence he can ray out and diffuse his disciplinary virtue far and near on all who seem to him in need thereof. The facilities for going abroad render it exceedingly difficult for him to stay at home; and the worst of it is, he persuades himself that he can do more and better work at home by working abroad. The temptation is strong and it evidently requires much virtue, or much want of it, to refrain from taking a course that is as far as possible from being virtuous or wise. Such being the case, it is nothing strange, considering what we are, if the whispers of vanity, or of something worse, often take the form of conscientious promptings and pious solicitude, deceiving, indeed, the subjects thereof, but seldom deceiving anybody else.

Hence it is, no doubt, in great part, that matters have come to that pass with us, that in case of any local misunderstanding or disorder, the whole Church must be agitated and belabored into a rectification of it. The parties, instead of "impleading one another" before the local tribunals and authorities, and thus putting things to rights in a regular, peaceable, and quiet manner, forthwith make an appeal to public opinon; and the ears of all the brethren, especially the laity, must be cudgelled, and their minds worried and dragooned into a supervision and censure of the affair. Thus the public opinion of the whole must be brought to bear, by way of irregular intimidation and petty persecution, on the action of every part. It need not be said how far, in such a course of proceeding, the Church is from being a place of order and of law, where men, so far as regards their public conduct, have their rights and duties marked out beforehand; having agreed and settled upon the terms and the forms of their union and their common life, with pre-appointed tribunals and authorities to adjudicate their differences, and rule them, after an orderly sort, into their duties and places; thus precluding interested parties from sitting as judges in their own case, and then training and instructing public opinion into an endorsement of their sentence. Surely, there cannot be a state of things more intolerable than that which must perforce be generated by such a mode of procedure. It has all the terrible follies and cruel mischiefs that pertain to *ex-post-facto* legislation, besides certain additional ones peculiar to itself. Better it were that the Church should be at once disintegrated and ground up into the fine dust and powder of Congregationalism—the first principle of which is, that a man may at any time be overborne and crushed by an upstart and irresponsible odium which none can foresee—than that her children should be thus mocked with the name and the hope of legal protection, without any of its practical benefits.—"Something too much of this," perhaps.

Whatsoever may be the cause and process that has brought us where and as we are, certain it is, that crimination and recrimination, in the form of popular appeals, has to a sad and fearful extent come to be the order and habit of the day. Well may we groan in spirit, and lament, and hang our heads for shame, when we reflect how little there appears to be amongst us of the holy and precious sentiment of brotherhood, and of the benignant regards and blessed charities which that sacred and beautiful title naturally suggests. The ties of brotherly solicitude are made a pretence for most unbrotherly annoyance and meddlesome interference. The wide-reaching bond of Christian fellowship, in virtue of which we all have or should have "one hope, one lot, one life, one glory," even as we profess to have "one Lord, one Faith, one Baptism;" the fact, that in this sacred Temple into which we are builded the welfare of each is bound up with the welfare of all, so that what hurts one hurts all, and what helps one helps all; this very thing, which should be as a perennial well-spring of kindly and charitable thoughts, is turned into a motive and occasion of unbenevolent attacks, and hardly less unbenevolent resistance. Brother's tongue is still sharpened, brother's pen is dipped in gall, against brother; on all sides we have from time to time nothing almost, but stab, stab; and the pity of it is, that our being brethren is the cause of all this. Ever and anon is to be heard from all parties the unkindly fault-finding and flaw-picking that provokes a sharp answer, and then the sharp answer that engenders wrath; as if the Church were a place where evil is to be overcome by evil, whereas, in truth, as an institution organized, animated, and held together by the blessed Gospel of peace, she must needs go to pieces, unless the settled principle and method of her brethren be to overcome evil by good. And when we consider, that to these pickings and thrustings of personal warfare have been added the bickerings and barking questions of unholy controversy in matters of doctrine, to embitter and envenom the strife, what wonder is it, if the harmony and loveliness and beauty of the place have been rudely scared away, so that many are getting to prefer strangers to those of the same household with them?

In a community so widely extended, there cannot but be many local disorders and disturbances. And if, as often as any part is thus touched with disease, the whole Church is to be rallied and worried and turmoiled, it is plain that there will never be time for anything else: perpetual disquietudes and tearings of heart will be the portion of all who seek within her a home and a refuge from the storms of life; and men may well give up in despair of finding the comforts and serenities of peace in her bosom.

In making these remarks, we must not be understood as intending to lay special blame on any party or class of men in the Church. Doubtless all sides have been to blame: certainly such a state of things could not have risen by the fault of any one side alone. Our purpose looks more, far more to confession, than to accusation; and so we must beg our readers to be assured. How far the Press may be fairly held responsible for the state of things in question, is not for us to say. It would ill become us at this time to reflect on the course pursued or likely to be pursued by others. We could heartily wish that many, both editors and others, might behave something otherwise than they have been wont to do; and we are by no means satisfied that our own behavior has been altogether right. Besides, we are really much more concerned not to deserve censure on this score, than to visit it where it may have been deserved. If, then, such be the general rule of truth concerning the Newspapers of the Church, we feel that the *Churchman* must be, and our solemn purpose is, that it shall be, an exception to that rule. Personal complaints and accusations, local disturbances and misunderstandings, must, so far as we are concerned, be settled where they arise: this paper cannot serve as their organ; our columns must and shall be closed against them. Anything in the shape of an appeal from the constituted tribunals and authorities of the Church, to public opinion, will not do, and with us cannot pass. We must entreat our readers and *correspondents* to bear this in mind, and not put us to the pain of a flat refusal, as they will assuredly do, if they invite us to serve in any such office. And if we should at any time be caught transgressing this our self-imposed rule, we do hereby assure all such as may please to be assured, that in our judgment they may most justly take advantage to exclaim upon us, and we care not if they forthwith give us such a lashing as we shall be apt to remember and to heed.

The principle embodied in our leader of November 20th, was, that we of the Reformed Catholic Church should look within ourselves for the proper means and appliances towards the great work of our own improvement, as a Church, in unity and godly love, in personal piety, zeal, and charity, and in strengthening the influences of the gospel around us, and extending them by aggressions on the territories of spiritual darkness and moral depravity. In the minds of many good people, this principle is obnoxious to the charge of uncharitableness and bigotry. As to "Bigotry", it is a word that can hardly be said to have a positive meaning. An idea can be attached to it only in connection with qualifications, circumstances, and degrees; and these it is difficult to bring to any other standard than one erected by each individual's judgment or fancy. It is thus freely applied to every one whose views of religious or moral duty, or of the requirements of propriety and decency, are straiter and more exclusive than may suit those who desire to sit in judgment on him. It is hardly necessary, therefore, for a conscientious man to give himself much concern about being charged with bigotry.

The charge of *uncharitableness* is of a more serious character, and deserves to be looked into. It is one of the heavenly characteristics of charity, as described in God's word, that it "*rejoiceth in the truth.*" It is uncharitable to do any thing against the truth, directly or indirectly, by efforts in opposition to it, or by weakening or neutralizing it by sanctions, compromises, or concessions; because such is the connection which God has established, as strongly set forth in revelation, and amply illustrated by history and experience, between what is true and right, and man's best interests and welfare, that these are opposed, and thwarted, and seriously damaged, by whatever is done against the truth. Be immediate appearances, or impulses of feeling, or partial judgments, what they may, the natural tendency of error is to injury. And this the truly charitable man will seek to avoid, as it respects efforts and influences, both of a more general and abstract bearing, and with particular reference to individual cases.

Charity has nothing to do with principles; but much with those who hold principles. I am not uncharitable for believing my neighbor wrong. If I conscientiously think myself right, and he differs from me, I must, as an honest man, believe him wrong. But, except in the painful alternative of unmistakeable proofs of dishonesty and wilful depravity of character, I am uncharitable if I accuse him of being wilfully and intentionally wrong, attribute bad motives to him, or act or speak unkindly towards him because of his error. I am worse than uncharitable, impiously presumptuous, if I dare to exclude him, in word or thought, from the compassionate allowance, and forbearing mercy, of Him whose compassions are as much needed by myself as by him. In the infinite rectitude and kindness of divine judgment, many a harsh and severe and uncharitable maintainer of the truth will be condemned, while those in error will be spared, because of their honesty and conscientiousness.

Still: error is a moral evil: its tendencies are bad: the honest and good man must do all he rightly can to oppose and eradicate it: the truly charitable man will do all he rightly can to save from its influences the community around him, and the friends whom he loves.

The actual operation, as proved by facts, of the principle that it is uncharitable to think our neighbors wrong, and act towards them accordingly, embraces almost every variety of error with which christendom is afflicted. Amiable and good people, according to circumstances of neighborhood, of private friendships, or of the circle of relatives and acquaintances, are constantly and every where applying it to the Romanists, the Socinians, the Universalists, the Calvinists, the Swedenborgians, the different schools and sects of Presbyterians, Methodists, and Anabaptists, and the Quakers, Orthodox and Hicksite. It is a principle, therefore, of which the legitimate tendency is, to break down the distinction between right and wrong, and represent the members of all sects as right enough provided they are sincere. He who would be right on true christian principles will avoid all harsh and severe judgment and conduct towards these and all other denominational bodies; but will equally avoid concessions and compromises in favor of what he believes to be wrong in any of them.

Another truth which we would desire to have seriously weighed by conscientious christians, is, that where the general character and influence of a *system* is wrong, it is often unsafe to co-operate with it even in advocating and promoting what of the right may be mingled in it with the wrong; because, by so doing, we are contributing to the influence of the system itself, and are, therefore, in danger of also strengthening and promoting, through it, its errors. The want of due consideration of this, has done much, through the instrumentality of even worthy and good people, to advance the cause of both Popish and Protestant error.

We trust we need hardly explain, that the alternative intended to be here recognized, is, not that the good which we would not have *thus* done, should be neglected; but that it should be sought through and by a system not thus mixed with error; and with efforts, zeal, and disinterestedness, in honorable emulation of those shown by others, on which we should never be ashamed or afraid to bestow due commendation; and if possible, in surpassing them, not with hostile or invidious feelings, but in such spirit and temper as the gospel requires. We would record our utter want of sympathy with—indeed our earnest reprobation of—the heartlessness, which objects to what are deemed erroneous views and modes of duty in others, and refuses co-operation in them, while there is little or no zeal and effort for seeking the same good ends on right principles and in right modes.

In conclusion of the present branch of the subject, and with an especial view to such consideration and application of what has been said, as may best comport with christian responsibility, we would invite our readers to join us in the humble and faithful offering of that comprehensive Whitsun petition of the Church, so constantly seasonable in this state of moral and spiritual probation, that God would grant us by His Holy Spirit "*to have a right judgment in all things.*"

In our last we noticed the meeting of the Southern Convocation of the Church of England, and the adjournment of the Sessions of both Houses to Tuesday the 16th ult. On the day appointed, before entering upon the business of the day the Archbishop informed his brother Bishops that he had no idea of surrendering his right of proroguing the assembly, though he had no intention of doing so except under particular circumstances. He stated that the precedents were in his favor. This awakened some discussion. The general opinion was that precedent was against the Archbishop's claim. At a subsequent stage of the proceedings the Bishop of Oxford said that if the House were prorogued without the consent of the Suffragan Bishops present, it would be their painful duty to sit in his absence. The amendment to the Address to the Crown presented by the Archbishop, moved by the Bishop of Oxford at the previous meeting, was then considered. A long debate ensued, in which the Bishops of Winchester (Sumner), Salisbury (Denison), St. David's (Thirlwall), Exeter (Phillpotts), Lincoln (Kaye), London (Blomfield), Llandaff (Olivant), Worcester (Pepys), and Norwich (Hinds), took part. The Bishop of Winchester was against any proposition that looked to the action of Convocation at present, believing that the Church would lose more than she would gain by its revival. The Bishop of Salisbury contended ably for a plain declaration to the Crown of the opinion of Convocation on the important question which had been raised, and pointed out the folly of concealing their sentiments. The Bishop of St. David's argued that Convocation as at present constituted, did not fairly represent the opinions of the Clergy, and that it ought to be remodelled, and suggested the appointment of a Committee on the whole subject. The Bishop of Exeter, in the course of his remarks, stated in reference to the opinion of the Attorney General referred to by the Bishop of Oxford, that a noble Lord, whose name if he were at liberty to give, all would admit that he was the highest legal authority in the land, had said to him in the House of Lords 'that so long as you keep from either framing Canons, or consulting to frame Canons, there is nothing which can restrain you from acting, in law. It was mere folly to think differently.' In the close of his able speech in which he advocated the adoption of the amendment, he alluded with much impressiveness and deep feeling to the defections from the Church which had taken place, and assured his Brethren that to his knowledge some of the most valued and honored of these persons had gone because of what they felt to be the miserable thraldom of the Church of England to the State. He knew that a timely act of the Episcopate, would have stopped the most distinguished of these men in his fall. The Bishop of London supported the amendment. He quoted the expressed opinion of the late Archbishop that "the time must come when some decisive measure must be taken with respect to Convocation." He felt that Convocation was not now properly constituted—and that the Laity would not long remain content to be altogether excluded from a share in its deliberations. He entertained no apprehensions, and believed that the course now proposed would, if adopted, have a most salutary and soothing effect.

At the close of the debate the Bishop of Salisbury offered an amendment to the Address, which was concurred in by the Bishop of Oxford, who withdrew his own. It contained a distinct declaration that the 'legitimate assemblies of the Church are an essential and most important part of its constitution, and that the circumstances of the present day make it the more imperative to preserve them, and make it also the more probable that the resumption of their active functions, in such a manner as her Majesty, by her royal license, may permit at no distant day, may be productive of much advantage.' This amendment was agreed to.

The Bishop of Oxford then proposed the insertion in the Address of a clause relative to the fresh aggressions of the Bishop of Rome, and protesting against the usurpation: which was agreed to.

The Address was then sent down to the Lower House.

On motion of the Bishop of Oxford a Select Committee was appointed to consider of an Address to the Crown on the subject of clerical Discipline, and to confer with a similar Committee of the Lower House. The Bishops of London, Winchester, Lincoln, Oxford, Salisbury, Chichester, and St. David's, were appointed. Whereupon the House adjourned till the next day.

The principal matters of interest in the Lower House on the same day, were the Nomination of the Committee on Grievances—which however is a dead letter without the ratification of the Primate, which has not yet been given—and the unanimous passage of a Resolution offered by the Rev Henry Caswell, Proctor for the Diocese of Salisbury, and formerly a Presbyter of the American Church, expressive of their great satisfaction at the invitation addressed by the Archbishop to the Bishops of Scotland and of this Country to unite in the Jubilee Services, and from the cordial manner in which that invitation was accepted. In seconding the Resolution Archdeacon Grant alluded to the kind feeling entertained towards the Church of England by the Churchmen of America, spoke of the deputation of Bishops from this Country, and of the desirableness of sending a deputation in return in accordance with the wish expressed on this side of the Atlantic.

The next day—Wednesday, 17th,—was occupied by the Lower House principally in consideration of the draft of the Address to the Crown sent down from the Upper House. Sundry amendments were suggested and agreed to. It was then carried back to the Upper House, who assented to the alterations, with some verbal changes, in which form it was finally passed by both Houses. A Committee was also appointed on the part of the Lower House on the subject of Clerical Discipline, to act with a Committee appointed by the Bishops.

In the Upper House the subject of the application of the Bishop of Cape Town for a seat was referred to the Vicar General for a report at the next meeting. As the session drew to a close the Archbishop was about of himself to adjourn Convocation, which led to a Protest on the part of several of the Bishops against his right to do so without the consent of his Rt. Rev. Brethren. Convocation was then adjourned to the 16th of February.

Our readers will find an able article from the London *Evening Journal* in another column, which will well repay perusal. The address to the Crown will be given in our next.

A new election is to be had for the Bishop of the Diocese of St. Andrews. Mr. Wordsworth, under the peculiar circumstances of the election, declined. The return of the Proceedings to the Primus, was also irregular. We regret to learn that there has been some unpleasant excitement in regard to the matter.

A learned dignitary—Rev. Dr. M'Caul of London —recently stated in public that Mr. Gladstone *had seceded from the Church of England.* On being interrogated by Mr. G. as to the grounds of this assertion, he referred to the fact that Mr. G. in a recent pamphlet had written as *a member of the Scottish Church!*

New-Jersey Convention.

The adjourned meeting of the Special Convention of the Diocese of New Jersey was held on the morning of Wednesday, Dec. 1st, in St. Mary's church, Burlington. Morning Prayer was said, at 11 o'clock, by the Rev. Mr. Wright; the Absolution and Benediction being given by the Rev. Mr. Dunn.

The Bishop was unable to attend, being confined to his bed by severe illness. The Rev Mr Dunn, the senior presbyter of the Diocese, was called to the Chair, and the Convention proceeded to business.

The Minutes of the last meeting were read. Various motions to amend the Minutes were made; and after some discussion were laid upon the table.

The Hon. D. B. Ryall, on behalf of the Committee of Investigation, then proceeded to read its Report on the subject of the additional mattercontained in the Second Presentment. This, it will be remembered, mainly consisted in charges of intemperance; and the evidence was peculiarly clear and convincing in favor of the Bishop.

Dr. Parish, the Bishop's family physician for the five years last past, was sworn. He is a Methodist, and a teetotal temperance man both in principle and in practice. He testified that during all this time he knows the Bishop to have been a strictly temperate man. The Doctor said that, as a physician, he had prescribed wine as necessary to the Bishop's health; but that he had *never been able to get him to drink as much as justice to his health required.* The size of the Bishop's wine bill was easily accounted for by his uncommon and unbounded liberality to the poor. The Doctor had always *carte blanche* to send to the Bishop's house for all the wine he wanted for the poor in Burlington and the vicinity. Dr. Cole (Dr. Parish's predecessor as family physician) had told him that the Bishop had made the same rule with him. And both physicians had made free use of this liberal permission. One case, as a specimen, was sworn to, where ten or a dozen bottles had, during the course of a long disease, been sent to one distressed family; and that not ordinary stuff, but good *old* wine. The Rev Mr Southard, Capt. Engle, J. W. Condit, Dr. William Watson of Philadelphia, the Rev Mr Germain, Mr Aertsen, and Mr Wilson testified that they were all intimate with the Bishop, and had been so, some of them, for 18 to 29 years; that they had known him at all seasons, and had been with him at all hours, at home and abroad, traveling, in sickness and in health, in joy and in sorrow, and never knew or heard of any intemperance as charged against the Bishop until the last Presentment appeared. Capt. Engle moreover stated that so great was the Bishop's charity for the poor that when his own stores were at any time exhausted, he would himself go and beg for them from his friends. Mr Thompson, Mayor of Bordentown, testified in regard to the case of intoxication said to have happened in that town. He saw the Bishop at that time and saw all that was to be seen. There was nothing but the ordinary cheerfulness of a party of gentlemen. He then gave an account of the successive visits of Gill, and then Gill and Sherman, and finally Mr Halsted, who put a great many questions to him, and tried to make him remember things he had never seen said or thought of. He had told them his story just as he repeated it to the Committee; and yet they had embodied that charge in the Presentment. As to the case of intoxication on board the steamboat Trenton, the books of the boat and the record of passengers had been carefully searched, in the presence of third parties. The intoxication is said to have happened on or about the 16th of November. That year the boat stopped running on the 13th of November, and the Bishop was not on board during the whole month at all. Moreover, Capt. Hinckle says that if a man so well known and so prominent when traveling as Bishop Doane had been intoxicated on board his boat, he must certainly have seen it or heard of it; so swears the clerk, so the barkeeper, so also the hands on the boat; and all agree in saying they never saw nor heard of any such thing before the appearance of the second Presentment. The barkeeper, moreover, testifies that during all the many times Bishop Doane has been on board the Trenton, he never came to the bar more than two or three times, and then only for a glass of *cold water.* As to the story about drinking cider-brandy with Joseph Deacon under a tree, and thereby making him endorse fresh notes, the Rev Mr Southard and Mr Aertsen both swear that Joseph Deacon, freely and voluntarily declared to them, without being asked any question, "that that story was a ——— lie!" In addition to this mass of most conclusive testimony (some of it being not a little *rich*) a number of letters were submitted. Many witnesses had, as before, refused to attend. Among the letters was an insulting one from Halsted, in which he asserted that the Convention had disgraced itself by acting "worse than a set of pothouse politicians." He told the Committee that he knew the names of the witnesses who were relied upon to prove the charges, but would not tell them!

The Committee having closed their Report, it was accepted; and the Rev Mr Southard then moved the following Resolutions:

Resolved, That this Convention has now performed the work referred to it by the Court of Bishops, to investigate the last charges as they had done the first; and has now redeemed the pledge given to the Court by the Committee of the Convention who were appointed to appear before them.

Resolved, That the result of this investigation, and the evidence now laid before the Convention, renew and strengthen the confidence heretofore expressed in the integrity of the Rt. Rev the Bishop of this Diocese, and, in our opinion, fully exculpate him from any charge of crime or immorality made against him.

Resolved, That the Convention of New Jersey has now fulfilled the duty, which previous Conventions have felt and expressed their readiness to fulfil, of making a full, searching and honest inquiry into any allegation against the Bishop, when formally brought before it, upon definite charges; and we appeal to the Church at large to ratify our declaration, that this duty has been performed faithfully and in the fear of God.

Resolved, That the Report and Testimony be printed in the Journal, and that a copy of the same be transmitted to every Bishop of the Church, and to the Standing Committees of such Dioceses as are without a Bishop, or whose Bishop is under disability.

The Convention then took a recess until 4 o'clock P. M.

(To be continued.)

Sunday School of the Gen. Theo. Seminary.—This school was established about a year since, for the purpose of instructing the destitute boys in the neighborhood of the Seminary. The effort thus far has been eminently successful. From a small number collected with difficulty, the school has increased to over 140, who now voluntarily assemble. This increase of the school has brought with it an increase of expenditure too heavy for the students to bear. Deeply feeling the importance of this work, they do not hesitate to appeal to the Church at large, confident that the school will not be suffered to decline through want of aid—and we sincerely hope that their appeal will not be in vain, but commend their cause to every true churchman.

Donations for this purpose will be received by the Rev. Dr. Johnson, Dean of the Faculty, at the East Building of the Gen. Theol. Seminary, 20th-street, between 9th and 10th avenues.

Forty-Third Annual Report of the Board of Trustees of the Prot. Epis. Tract Society.

Forty-Fourth consecutive Report of the New York Bible and Common Prayer Book Society.

In our last we acknowledged the receipt of these reports, and promised a more lengthy notice. But, then not having our eye over the balance sheet, we hardly expected so disagreeable a task.

We blush for the honor of the Church, when we think of these reports going forth into the world. The report of societies, that stand before the world as belonging to the Church, and as recognized by the Church.

The Tract Society—a Society of this large and wealthy Diocese—has spent during the year the pitiful sum of *sixteen hundred and eighty-three dollars and twenty-two cents, has printed four new tracts,* and shows in consequence a DEFICIT in treasury of *seven hundred and twenty-one dollars and thirty-three cents.* We make a few extracts from the report, as they state the case more accurately than we can do in other words It opens thus:

"The Trustees of the Protestant Episcopal Tract Society, in presenting their report for the forty-third year of the Society, regret that another year has passed over, and they are compelled to announce that *their receipts have been* LESS *than the previous year, and their operations have necessarily lessened with the diminished income.*"

And again—

"The Society has existed nearly half a century, and yet their means have lessened instead of increasing with its long life, reaching nearly the period of existence given to man; and while many have acquired fortunes in that time, yet out of their increase they have not given it the means to extend its usefulness and its operations with the enlargement of the Church.

The Church has her Seamen's Chapels and missionaries for the purpose of giving the bread of life, so they must be provided with tracts for distribution to the sailors, that will occupy and instruct the idle hours which arise in their voyages on the great deep, and seeing the wonders of the Lord.

The missionaries in our own favored land, as well as those sent in foreign lands, require the attention of the Society, to enable them to satisfy the hungry and feed the naked; they ask, and nay more, demand the assistance, without regard to our ability, while we are compelled to give only a part of their wants, because we have not the means provided by the members to whom we looked for aid."

What churchman can read these extracts, and realize their truth, without feeling that the finger of the world is pointed at him in derision, and without the cry that conscience utters, of Shame! Shame! ever resounding in his ears?

But let us hope that another year will blot out this disgrace, at least let us not allow another report to tell us that the Society is in debt, that although the expenditures have been on the most economical, not to say parsimonious, scale, and the demands upon it have been only in part answered, and thus the design of the Society very imperfectly accomplished, it nevertheless stands in a state of indebtedness.

The Report of the Bible and Common Prayer Book Society is a little better than that of the Tract Society, in that it shows no debt, but still it is bad enough. As we can say nothing so much to the purpose, we subjoin a few extracts from the report, showing the state in which the Society stands, and its claims upon the increased liberality of churchmen in the furtherance of its design.

"It thus appears that, on the whole, the Society cannot be said to have gained much in its distributions during the past year, but has quietly held on its own way, doing good to the utmost of its small means, faithfully and economically. And the present time finds it, as usual, holding out its hands and raising its voice to the Church, whose instrument it is, to pour forth more liberally her offerings, in order that the field of the world, which spreads out on every side around us its unproductive wastes, may be sowed thickly and speedily with the good seed.

It must be confessed, on glancing over the figures of the above statistics, that the Church has been very neglectful of her duty towards this, her authorized agent, for doing an important portion of her work.

When we look back over the field of controversy which the Church has been compelled to carry on with the sects around her, and see how large a part of the battle has been fought about the Liturgy; when we read the rapturous encomiums with which her worthies have been wont to speak of that compendium of her faith and her devotion; when, moreover, we examine each portion of that our glorious heritage, when we trace back part after part, even of minute details, through the long use of ages, and reflect how the ancient saints have written these words which we now daily repeat, how the faith and devotion of unnumbered generations of God's people, in all parts of the world, have gone up to the Throne of God in the same language which is now so familiar to our lips, and professedly so dear to our hearts; and then look upon the paltry sum of our whole year's exertions in communicating this inestimable blessing to others, there are few of us who deserve the name of churchmen, who are not overwhelmed with shame at the glaring contrast, and the grievous greatness of our short comings."

"There is another cause of shame in considering the present position of the Society.

If it were yet young, new to the ideas and the feelings of the Church, a Society whose expediency was questionable, and whose usefulness was as yet untried, there might be some plausible excuse for the smallness of its receipts, and the miserably contracted sphere of its operations. But it is not so. Not only is it demanded, loudly and imperatively demanded, by the wants of the Church on every hand, but it is old and long tried, and therefore deserves to be better treated. On the title page of this pamphlet, printed in large capitals, that the rebuke may stare us in the face, it is stated that this is the *forty-fourth consecutive* Annual Report of this Society. Forty-four years it has been in existence: and yet we are distributing, *in a whole year,* only 863 Bibles, and few more than 9,000 Prayer Books, while the gross receipts from actual contributions to the disposable fund are only $3,618 67."

Diocesan Intelligence.

For the Churchman.

Bishop Whitehouse's Acts in the Months of October and November, being the Primary Northern Visitation of the Diocese of Illinois.

Oct. 3, 1852, 17th Sunday after Trinity, Chicago, morning, St. James' church, preached and confirmed 17; afternoon, St. Ansgarius, preached and confirmed 13.

4, Monday, Trinity church, Aurora, Kane Co., preached and baptized.

5, Tuesday, St John's church, Naperville, Cook Co., preached.

6, Wednesday, St John's church, Oswego, Kendall Co., preached.

7, Thursday, St Paul's church, Batavia, Kane Co., preached.

8, Friday, St. Paul's church, Geneva, Kane Co., preached and baptized.

10, 18th Sunday after Trinity, Elgin, preached, baptized 3 and confirmed 5; afternoon, St John's church, Algonquin, preached.

11 Monday evening, Trinity church, Winnebago Co., preached.

12, Tuesday, Immanuel church, Rockford, Winnebago Co., preached and baptized.

14, Thursday, Zion church, Freeport, Stephenson Co., preached.

Oct. 17, 19th Sunday after Trinity. Grace church, Galena, Jo Davies' Co., preached morning and afternoon, and confirmed 9.

Oct. 20, Wednesday. Grace Church, Sterling, Whitesides Co., preached.

Oct. 22, Friday. St. Peter's church, Grand Detour, Ogle Co., preached morning and afternoon.

Oct. 24, 20th Sunday after Trinity. St. Luke's church, Dixon, Lee Co., preached morning and afternoon.

Oct 26, Tuesday. Zion church, Providence, Bureau Co., preached and confirmed 3.

Oct. 27, Wednesday. Henry, Marshall Co. preached and baptized.

Oct. 29, Friday. Christ church, Metamora, Woodford Co., preached and confirmed 4.

Oct. 31, 21st Sunday after Trinity. St. Paul's church, Peoria, Peoria Co, preached and administered the Communion in the morning; afternoon, preached and confirmed 6.

Nov. 7. Jubilee College, preached and confirmed 5, and administered the Holy Communion; evening, Christ Church, Kickapoo, preached.

11, Thursday, Christ church, Ottawa, La Salle county, preached and confirmed 3.

12, Friday, St Andrews, Farmridge, La Salle Co., preached and confirmed 7.

14, 23d Sunday after Trinity, St Thomas' church, Morris, Grundy county, preached morning and afternoon, and confirmed 5.

15, Monday, Christ church, Joliet, Will county, preached.

16, Tuesday, St John's, Lockport, Will county, preached and confirmed 3.

17, Consecrated Grace church in Chicago, preached and administered the Holy Communion.

19, Friday. Christ church, Waukegan, Lake Co., preached and baptized.

21, 24th Sunday after Trinity. Chicago, morning, Trinity church, preached and confirmed 7; afternoon. Grace church, preached and confirmed 17; evening, Trinity church, preached.

During this visitation, the Bishop has preached forty-two times, administered the Holy Communion six times, baptized four adults and ten infants, confirmed one hundred and fourteen, and consecreted two churches.

The address of Bishop Whitehouse during the winter will be 54 West Eleventh Street, New York.

CLERICAL CHANGES.

The Rev. Charles Arey has accepted the rectorship of St. Paul's, Erie, Pa.

The Rev. Lawson Carter, formerly of this Diocese, has been transferred to the Diocese of Ohio; and has accepted the rectorship of Grace church, in the city of Cleveland.

The Rev. G. J. Geer, assistant minister of the Church of the Holy Apostles, desires that all letters and papers intended for him shall be addressed to him, at his residence, No. 229 West 27th-street, near 9th-avenue, New York.

The Rev. R. M. Abercrombie requests that all letters and papers for him be directed to Clifton, Staten Island.

The Rev. John T. Pryse, having resigned the charge of St. George's church, Mt. Savage, Md., and, with the approbation of the Bishop of the Diocese, accepted the chaplaincy of the Patapsco Female Institute, Ellicott's Mills, near Baltimore, requests that his letters and papers be directed accordingly.

Notices.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Depository, No. 20 John St., on Tuesday next, the 14th inst., at 3 o'clock, P. M.

Wm. H. Bell, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Trustees will be held at the Depository, No. 20 John street, on Tuesday next, the 14th inst, at 3½ o'clock, P. M.

Wm. R. Ronalds, Sec.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 16th instant, at 8 o'clock.

James Pott, Rec. Sec.

Dec. 9th, 1852.

FAIR AND FESTIVAL OF ST. JOHN'S FREE CHURCH, WILLIAMSBURGH.

The Ladies of this congregation propose holding a Fair and Festival on the 22d, 23d, and 24th of December, for the benefit of the Church.

We are now approaching the manger of the Son of the Highest—of Him who, though He was rich, yet for our sakes became poor, so poor that He had not where to lay His sacred head. Zion is preparing to shout the glad tidings that Messiah is King—to sing in exulting strains of the triumphs of Jerusalem, city of our God. Soon we will be telling the marvelous story—marvelous to men and angels—of that unfathomable love which moved the Son of God to empty Himself of the glory which He had with the Father before the world was, that he might roll over this parched and barren earth the overflowing tide of His mercy—that he might preach the Gospel to the poor—heal the broken-hearted, and crown the children of sin and sorrow with joy everlasting. Brethren, Christians, Churchmen, will you co-operate with us in this work of love?

B. F. Taylor, Rector.

Donations of money or fancy articles will be gratefully acknowledged. They may be left with Mr. Dana, agent of the Sunday School union, No. 20 John St., or at Stanford & Swords, 137 Broadway, or at the residence of the rector, No. 4 Lewis Place, Williamsburgh.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (14th inst.) at 7½ o'clock.

(By order.) Thos. P. Cummings, Rec. Sec'y.

Dec. 11, 1852.

St. Paul's Chapel will be opened every Sunday evening, for Divine Service, at 7½ o'clock, until further notice.

Advent Services.—St. Paul's Chapel will be opened for Morning Prayers and a Lecture every Friday, during the season of Advent, at eleven o'clock.

Appointments by the Provisional Bishop.

3d Sunday in Advent, 12, A. M. Schenectady.
Monday, 13, P. M. Duanesburgh.
Tuesday, 14, A. M. Albany, Grace, Consecration.
4th Sunday in Advent, 19, A. M. New York, St. John's, Ordina'n.
Sunday after Christmas, 26, A. M. Clifton, St. John's, Institution.

Acknowledgments.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Francis Many 5; a widow's mite, half for the poor 10.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Dec 6, 1852.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs S & S: T K, Cooperstown 10.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

Dec. 7.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON
INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.
Mohair Plush, and *Silk Velvet,* } for Pulpit Cushions.
Carpeting of every description.
Cocoa Matting and Mats, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16-1yr No 21 Park Place, and 18 Murray st.

FREE CHURCH OF THE GOOD SHEPHERD.
The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

WANTED.
A TEACHER for a boy of fifteen years of age.—Must be capable of teaching all the English branches, Latin, Greek and Mathematics. A Clergyman of the Church preferred. None but one of full capability need apply. Address S., Churchman office. dec11-tf

A LADY, residing within three hours' ride of New York, by the Hudson River Railroad, accustomed to the care and instruction of children, wishes to take under her charge two little girls under the age of ten. Her home is in a very pleasant and healthful part of the country, and easy of access. Terms: $250 per annum for board and instruction in French and usual English branches. Music extra. For further particulars, apply to Rev. Professor Johnson, General Theological Seminary, 20th st. and 9th Avenue. dec11-3t

WANTED.
A SITUATION as housekeeper, by a lady who thoroughly understands her business. Having been accustomed to the care of children, she would have no objections to combine the duties of governess and Housekeeper. Please address box 594 L. P. O.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.
PUBLISHED by the General Protestant Episcopal Sunday School Union.
Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*
UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine,*) *quarterly, in advance.*
To any part of the United States 6 cents per annum, (*payable by the subscriber to the Magazine*) *quarterly in advance.*
☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and thirty-four cents, remitted as above.*
The Children's Magazine will enter its 45th year with January, 1853, having a larger list of subscribers than at any earlier period.
No pains will be spared to render it attractive and interesting, as well as instructive.
Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr, Agent,
dec11-8t No. 20 John St., New York.

POSITION OF THE PROTESTANT EPISCOPAL CHURCH
WITH reference to other Protestant denominations by the Rev. Wm. H. Lewis, D. D., rector of the Church of the Holy Trinity, Brooklyn. Price 3 cents. Published and for sale by
STANFORD & SWORDS,
137 Broadway.

PUBLISHED THIS DAY,
By STANFORD & SWORDS,
137 Broadway,
Turner on the Epistle to the Hebrews. Price, $1.

A LADY, the daughter of an Episcopal clergyman, deceased, and herself a communicant of the Church, wishes a situation in a family (a Church family preferred), where her services as a teacher of the English branches, of German, or of music, will be an equivalent for her board. Instead of the above arrangement, *she would be willing to enter a family* as Governess, for such *remuneration* as would supersede the necessity of her having other pupils. Enquire at 179 Sixth avenue.
Dec 4.

EPISCOPAL ACADEMY
OF Connecticut. Winter term begins December 30. Board in the family of the principal, with tuition, &c., $60 per session of 14 weeks. Circulars and full information may be found at Stanford & Swords, 137 Broadway. Dec 4-4t

THE EVERGREEN FOR 1853.
ON the first of January next will be issued the first number of Vol. X of the Evergreen, or Church Family Magazine.
The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.
The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson,
Rev Frederic W. Shelton,
Rev J. H. Ingraham,
Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.
For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year	$2 00	
2 Copies, or more, for one year	1 50	each.
6 " "	8 00	
12 " "	15 00	
20 " "	23 00	
30 " "	30 00	

The payment in all cases to be invariably in advance.
Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.
Each number will contain 32 pages and a beautiful steel engraving.
The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D.,
Rev John McVickar, D.D.,
Rev John F. Schroeder, D. D.,
Rev Samuel Seabury, D. D.,
Rev Joseph H. Price, D. D.,
Rev Chas. W. Hackley, D.D.,
Rev Benj. Evans,
Rev A. Bloomer Hart,
Rev W. Walton, D.D.
Rev Caleb Clapp,
Rev Alex. S. Leonard,
Rev G. H. Houghton,
Rev Cor. R. Duffie,
Rev Geo. B. Draper.
☞ The postage is *one cent* to all parts of the United States.
All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 121 Fulton St., N. Y.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Winter Session.
THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral,* as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty,* who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

BURLINGTON COLLEGE.
THE Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16 2m

ST. MARY'S HALL, BURLINGTON, N. J.
The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.
THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

$1,524,258.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.
In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician:
L. C. Grover, Counsel.
James Stewart, M. D., Medical Adviser.
J. L. LORD, Agent, New York.
N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

Selected Matter.

From the Evening Journal of Nov. 5.

Reformed Catholic Movement in Italy.

We observe in the *Univers* an article, republished from the *Civilta Cattolica* of Rome, comprising a document of the highest interest and importance to the Reformed Catholic movement throughout the world. We feel that we cannot do otherwise than reproduce it as it stands. The document itself, as it appears in our columns, is of course a re-translation into English, *via* Italian and French, of a paper which originally must have been drafted, or at least thought out, in our vernacular tongue; and we should therefore most gladly, if we could, publish it in its original form.

In a matter of such general moment we do not desire to mix up personal considerations. We shall, therefore, content ourselves with observing that, recollecting the Church annals of 1851, there is one name in the subscribing signatures which we are *peculiarly* glad to observe assenting so unqualifiedly in 1852 to "every rightly-constituted Church having ever preserved the three orders of ordained ministers—bishops, priests, and deacons—descended from the Apostles themselves by an uninterrupted series."

"It is not long since that the actually reigning Sovereign Pontiff gave serious warnings to Italy respecting the underhand efforts made by heterodoxy to establish itself among us, and thereby to deprive us of the unity of the Catholic, Apostolic, and Roman faith, perhaps the only blessing, but certainly the greatest, which remains to us. The most clear-sighted of our Pontiffs have, on various occasions, repeated those same warnings, and have endeavored to point out their great importance. Some honest-minded men, however, would only behold in them the effects of a panic; and on their side, the seducers, in their perfidious hypocrisy, made them the object of their calumnies, and have represented them as dictated by a cunning knavery. Numerous facts, nevertheless, bring with them daily the conviction that those fears are but too well founded; and assuredly the one most worthy of attention is that revealed by the document of which we subjoin the tenor. It will be seen that, among the most distinguished members of one of the most remarkable and edifying clergies of Italy, there are some who have endeavored to establish relations with an assembly of Anglican dignitaries, and who receive the communications of that society with a view to operate a religious reform in Italy similar to that effected in England three centuries since. Can anything be more clear or peremptory? At the foot of this document, accompanied with their Christian names and titles, are affixed the names of those who thus offer a hand to the Italians to aid them in this pious work. As regards the names of those to whom it is addressed, they are inscribed in a book in which we are not allowed to read. But the names of the apostates, and of those who betray the faith, will resound in a terrible manner at the day of judgment.

"We have the certitude that this document is authentic, and yet we hesitated about making it public. After mature reflection we decided to do so. It is never useless to convince of the reality of danger those who are exposed to be its victims, those who are to be put upon their guard, and especially those whose duty it is to take efficacious steps to obviate it. On the other hand, it must be thought that such measures are taken without urgent necessity, and it is, therefore, of importance to make known the facts which mollify and which justify them. And we are of the opinion that there is nothing better suited to attain that object than the publication of a document which enables us to place our finger, as it were, upon the danger which threatens us, and which is much nearer to us than many too-confident persons are willing to believe. Let the following letter then be read and meditated upon; above all, let the position and profession of the persons to whom it is addressed be fully considered:

" 'To the most honorable Priests and Deacons of the Catholic Church of Lombardy and Venice, followers of the most pure doctrine of Holy Writ, and of the ancient Fathers, some priests of the Reformed Anglican Church, greeting in Christ:

" 'Our soul was filled with unspeakable joy when we learnt, both from your letters which your interpreter and friend, our honorable colleague the Abbe Cassiano di Col, professor of theology, gave us to read, as also from his own lips, what progress the restoration of the Catholic doctrine had made amongst you. The principal and continual object of all our thoughts is to lead back the minds of men to the Holy Scriptures and to the customs of the most ancient Churches; this is why we deem it of the highest importance that there should be elsewhere distinguished personages whose sentiments coincide with our own on this point, and whose desires and labors should be consecrated to do that which our ancestors believed, willed, and performed three centuries since. We are convinced that it is by divine inspiration that, without aid from without, without having received our counsel, without any participation on our part, without our even being aware of it, you have spontaneously entered into the same path of salvation as ourselves, professing, like us, veneration for the Scriptures, respect for the Catholic fathers, and moderation in the work undertaken to renew the state of the Church discipline and faith.

" 'Not to make our letter unnecessarily long, we shall content ourselves with pointing out three principal things which demonstrate how perfectly united we are with you in the same sentiments (σύμψυχοι, τὸ ἓν φρονοῦντες.)

" 'We believe, then, what you confess yourselves—

" '1. That the best interpreter in the explanation of the Holy Scriptures is the Primitive Church, which faithfully extracted the Catholic faith from the canonical books of the Old and New Testament, and which has defined and consecrated for the perpetual use of the faithful the rules of faith in the three symbols of the Apostles, of Nicea, and of Athanasius.

" '2. Secondly, as regards the performance of divine worship and the sacred rituals, we believe that the diverse Churches, offsprings of the Universal Church, ought one and all to study the most ancient liturgies, and after purging them of all the errors which the lapse of time might have introduced, after abolishing the useless ceremonies, and having re-established all the principles of the primitive worship, appropriate without delay those liturgies to the usages of our time, and put them in every country into the vulgar tongue.

" '3. Finally, we believe that every rightly constituted Church has always preserved three orders of ordained ministers—bishops, priests, and deacons; and that those three orders, descending from the Apostles themselves in uninterrupted series, have always been, by divine goodness, transmitted and continued in the midst of the faithful.

" 'This is why, most reverend sirs, we entertain an ardent desire to behold always maintained between the evangelic truth and the apostolic institutions that concord, that harmony of tendencies which founded the Anglican Churches and caused them to flourish. May it please the most merciful God to ordain that you may renew the primitive purity in such guise, that no love of innovation may take root in the republic, and that there may not be seen in the Church schismatics, heresiarchs, rationalists, nor atheists. Follow the doctrine, the worship, and the government (πολιτεια) of the Primitive Church in such manner as not to give any just grounds of suspicion to the civil magistrates, nor to the people any occasion of creating disorder. Should it ever come to pass that Northern Italy, that land so fruitful, so rich, so illustrious in intellectual works, in works of art, and in works of piety, in which respect it is surpassed by no other country—if it should ever come to pass that, mindful of its ancient glory, and extirpating the two weeds which have grown up in pseudo-Catholic Rome—superstition and infidelity—it should return fully to the Gospel of Christ, oh! then what joy for the only Church, yours and ours!

" 'Given at London, at the London College, on the 15th of March, 1852.

WILLIAM HALE HALE, A. M.,
Archdeacon and Canon of the Cathedral Church of London.

JOHN SINCLAIR, A. M.,
Archdeacon of Middlesex.

RICHARD WILLIAM JELF, S. T. P.,
Canon of Christ Church, Oxford, and President of the College of London.

ALEXANDER M'CAUL, S. T. P.,
Prebendary of the Metropolitan Church, and Professor of Hebrew at King's College.

RICHARD BURGESS, B. D.,
Prebendary of the Metropolitan Church of London, and Curate of Chelsea.

JOHN DAVID GLENNIE, M. A.,
Secretary of the Society for Promoting Christian Knowledge.' "

From the Toronto Patriot, Nov. 17.

Statistics of the Episcopal Church in the United States.

I have carefully prepared from the Journals of the General Convention and other authentic sources the following table of the statistics of the Protestant Episcopal Church, commencing with the year 1832, and terminating with the year 1850, when the last report on the state of the Church was made to the last General Convention. In many cases the statistics as reported in the Journals were found to be imperfect; but the deficiencies have been supplied in various ways, so as to approach as nearly as possible to general accuracy.

Years.	Dioceses.	Clergy.	Parishes.	Communicants.	*Orders.
1832	21	592	678	32,268	134
1835	23	763	807	36,416	165
1838	25	951	959	46,395	188
1841	27	1087	1059	55,593	155
1844	27	1221	1222	72,099	263
1847	28	1404	1459	80,806	146
1850	29	1558	1500	93,238	120

* Candidates for Orders.

The present number may be estimated as follows:

1852	29	1650	1600	100,000	180

From the above it appears that the number of clergymen and that of the parishes is about equal. How does it happen, then, that there are so many vacant parishes? The answer to this question is found in the fact that there are about 300 clergymen without parochial cure—nearly one-fifth of the whole number.

Some of this 300 are superannuated, and above 190 are engaged in teaching, either as instructors in Theological seminaries and Colleges, or in charge of private schools.

How it happens that so large a number of the clergy are not engaged in parochial work may be explained in a good degree by the inadequate support rendered by a great number of our parishes to their ministers. Other causes operate no doubt in many cases, such as unfitness for parochial labor, unwillingness to endure the peculiar trials connected with the exercise of the ministry in many parishes, &c. But the chief cause is believed to be that first mentioned, and this is evidently a growing evil, which is not only inducing many already in the ministry to withdraw from the active duties of their office and engage in some other pursuit for a competent support; but is also deterring pious young men from adopting the clerical profession. From the above table it appears that in 1838, when the number of parishes in the United States did not exceed 1000, and the number of communicants 47,000, the number of candidates for Holy Orders was as great as it is now, when we have over 1600 parishes and 100,000 communicants.

The annual increase of parishes in the United States is now about 50. The number of deaths about one per cent. annually, or 16; probably about the same number become superannuated in each year. At least as many more engage in teaching in preference to the parochial work, from choice or necessity. If, now, the loss of 50, arising from death, superannuation and occupancy in some other department of labor, be added to the 50 new parishes annually created, then we require an addition of 100 clergymen to supply the demand for the home service, besides what is needed for foreign missions. Now the present number of candidates is probably about 180. As the prescribed course of studies in our Theological seminaries occupies three years, if we divide the whole number by three, we shall arrive at the number of ordinations to the diaconate annually, which would be 60. The number actually admitted to Deacons Orders in 1851 was 48. During the present year thus far, 53 have been ordained. Here there is an annual deficiency of 40 parochial clergymen. Now if this calculation be anything like an approximation to the truth, and I believe it will be found to be very near the actual state of the case, then it can be easily seen that the present condition of the Church, and especially its future prospects in reference to extension, are painfully discouraging. J. M.

From the Halifax Church Times.

Seeming Contradictions and Difficulties in the Holy Scriptures.

"This is Jesus the king of the Jews."
Matt. xxvi, 27.

"This is the king of the Jews."
Luke xxiii, 38.

"Jesus of Nazareth the king of the Jews."
John xix, 19.

In these verses three of the Evangelists—Matthew, Luke, and John—in describing the same thing, (namely, the written inscription on the cross of the Redeemer,) all use different words: how could this be done without the commission of an error?

Rightly to understand this, it will be necessary to call to mind that the inscription on the cross "was written in Hebrew, and Greek, and Latin," that is they were in fact three inscriptions, similar, though not exactly like each other; one in Hebrew, for the Jews at Jerusalem, one in Greek for the strangers visiting the place; and one in Latin as being the court-language of the Romans.

It is probable that Matthew, as an officer under the Romans, being familiar with their language, quoted the Latin inscription; that Luke, as a good scholar, chose the Greek inscription; and that John as a Jew, preferred to quote the Hebrew inscription. This view of the subject appears to meet every reasonable objection.

"And the Lord spake unto Moses, face to face, as a man speaketh unto his friend."
Exod. xxxiii. 11.

"And he said, Thou canst not see my face, for there shall no man see me and live."
Exod. xxxiii. 20.

In every explanation of a difficult passage of Scripture, the reader shall help the writer by paying close attention to his remarks, and admitting what is fairly and reasonably inferred.

In the first of the twelve verses given, the meaning of the phrase the Lord speaking unto Moses "face to face," is, that he spoke to him as a man converses with his friend, without mystery, or the interposition of an angel, or any other attendant circumstances that would be an impediment, or, as it were, increase the distance between them. This appears evident from the 8th verse of the 12th chapter of Numbers. "With him will I speak mouth to mouth, and not in dark speeches."

The other verse has a different signification, being an answer to the request of Moses, "I beseech thee show me thy glory." It is clear from this request that Moses desired to have a higher manifestation of God's presence than he had ever yet enjoyed. The words, "thou canst not see my face," therefore, in this case, mean, that Moses could not see God in that glory which though angels bear, human eyes could not endure.

"All the souls that came with Jacob into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were *three-score and six*, and the sons of Jacob which were born in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were three-score and ten."
Gen. xlvi. 26, 27.

"Then sent Joseph and called his father Jacob to him, and all his kindred, *three-score and fifteen souls.*"
Acts vii. 14.

How are we to reconcile "the three-score and six," with the "three-score and ten" of the following verse? Simply in this manner. The three-score and six who came *with* Jacob into Egypt, do not include Jacob himself, Joseph who was already there, and his two sons who were born there. Add these four to the three-score and six, and the number will be three-score and ten, agreeing to the verse which follows.

How shall we reconcile the "three-score and six" with the "three-score and fifteen?" Thus. The former number did not include Jacob's sons' wives, as is clear from the phrase, "besides Jacob's sons' wives." Now as Joseph's wife was already in Egypt, and as the wives of Judah and Simeon were dead, there were nine wives to be added, and these will make up the exact number, "three-score and fifteen souls."

"And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves, for the time of figs was not yet.

"And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it."
Mark xi. 13.

The difficulty in the former text, the seeming unreasonableness of our Saviour in expecting to find figs on a tree at a time when in the nature of the things there could be none, "The time of figs was not yet," is an idiomatic phrase, which may be correctly rendered "The time of fig-gathering was not yet come." As the fig-tree produces fruit before it puts forth its leaves, as the fig-tree in the text had leaves, there could be nothing unreasonable in the supposition that it had fruit upon it also. The leaves, then, without the fruit, was an unmistakeable proof of its barrenness.

From the Evangelical Catholic.

Norwegian Leprosy.

Bergen, Norway, Sept. 20, 1852.

My dear Dr. Wainwright:

There are many other subjects upon which I should prefer writing to you from this little-visited, though most interesting, country. But of these you will, perhaps, hear more from me at some future time. In the interim, I consider it an imperative duty to record the facts which have recently come to my knowledge, and more especially, because they have an important bearing upon the welfare of our common country.

It will probably surprise you to learn that the Oriental leprosy, as described by Moses, and healed by our Saviour, exists at this moment in Norway. It is not an hour since I have seen over a hundred cases of this frightful and loathsome disease, which is here exactly the same that you found at Nablous, and elsewhere in Palestine, and described in your "Pathways and Abiding Places of our Lord." This disease formerly existed in England and France, whence it was finally extirpated by the most severe and tyrannical regulations, such as can never be enforced in our day and country. Every person, without exception, that was afflicted with leprosy, was brought to a public "leprosy house," and as the disease is not contagious, but hereditary, it was thus almost, if not entirely rooted out of those countries. It was originally brought into France by pilgrims who had intermarried in Palestine; and in the ninth century it was carried into Norway, after the excursions of the Northmen into Normandy; for those countries seem to have been more closely connected in ancient times than in our own. That the disease has been imported is evident, from the fact that it chiefly exists upon the western coast, bordering upon the North Sea, and extends along the whole line of it, from the Naze to the North Cape. After more than eight centuries, however, it has begun to penetrate inland, by the deep fiords and gulfs which sometimes indent the western coast of Norway, for a distance of between one and two hundred miles. It is now sometimes found far in the interior, but never in the eastern part of this country, nor in Sweden. Iceland was entirely depopulated by the plague, and recolonized from Norway, and there the disease exists.

The government have at length taken the matter in hand, and in addition to a "*leprosy house*," which has existed for five hundred years, and now contains one hundred and thirty-five patients, they have recently built a hospital, *the first that the world ever knew* for the *cure* of leprosy. It has been only three years in operation, under the skilful management of Dr. Daniellssen; and this gentleman believes that he has succeeded in curing eight lepers, the first that have ever been cured by medical means. He has analyzed the blood of the diseased persons, and finds it to contain too much albumen and febrile matter, and of course directs his efforts to the removal of the excess. He has published a scientific work, with plates, in the French and Danish languages. The institution is well provided with fresh and sea water, and vapor baths.

I have to-day seen a number of his patients whom he considers nearly cured, and those who have been sent home are going on well. He estimates the whole number in Norway at three thousand, and says it is increasing, and would have been much larger but for the character of the country. I have just traveled across Norway, from the east to the west, and as it is one great mountain or rock, with fruitful crevices rather than valleys, not *one hundredth* part of the whole surface being under cultivation, it is by far the most thinly inhabited country I ever visited. The people dwell so far apart, that the disease has spread itself but slowly. Yet the increase has aroused the Storthing, or Norwegian Congress, to grant 35,000 species ($37,000) towards building a third hospital, in Bergen. This is a very large sum for a country like Norway, and the results of Dr. Daniellssen's experiments are looked for with the greatest anxiety, as the disease is considered a great national calamity.

But the point to which I wish to call attention is this. In some places on the western coast of Norway the number of lepers among the people is nearly one in fifty, and it is precisely from the western coast that *the increasing emigration to America takes place.* Dr. Daniellssen says, he is certain that the disease will show itself among these emigrants; for he knows leprous individuals who have gone to the United States, and one in particular, quite recently, whom he endeavored in vain to dissuade, and in whom the disease was only beginning to appear. Now, though it is never contagious, it is always, and without fail, hereditary, and if there is the least spot in either of the parents, *it is absolutely certain* to appear in the descendants, though, like other hereditary afflictions, it often passes over one generation. Owing to our larger and increasing population, it will spread much more rapidly in America, and it is sure to become a prevalent disease in our Western States. But as yet it is comparatively in our own power; for most of the Norwegians are settled together, and almost every case might now be found.

For the future, I would propose some remedy of the following nature. Many vessels with emigrants now sail annually from Norway to the United States. They land chiefly in New York. Let the city or the State enact a law, and make it known in Norway, appointing a physician to inquire if the disease exist among the emigrants who arrive, and if any such be found, let them have their choice between being transferred to a hospital or returned to their own country. The remedy may act harshly in some individual cases; but it is by no means more tyrannical than the quarantine laws that already exist. It will tend to secure future generations against one of the most fearful calamities that can become permanent among a people.

Could you have witnessed, as indeed you did in the East, the poor creatures, some afflicted with that type of the disease which covers the face, and even the eyelids with red tubercles, and, by the growth of the same within the throat, destroys the speech, or reduces it to a husky and hoarse effort, while the poor leper in a few years descends to the tomb; or could you behold the limbs by degrees dropping from the body, and while they remained so destitute of feeling, that the poor sufferers frequently burn themselves with deep scars before they are even aware of the heat, you would not wonder that I should wish to arouse such attention, before it be too late, as may secure our posterity against this loathsome infliction.

Ever most affectionately, yours,
JAMES C. RICHMOND.

Do You Pray?

It is *morning*. A dark and stormy night has passed. The winds have howled about your dwelling as though they would tear it down. Many of your fellow beings have been in great peril; and some are no more in this world. What was a quiet night of sleep to you, was to them the sleep of death. You were resting on your bed—on the great ocean they were thrown about. You see the light, are in health, and the blessings of a kind Providence are most bountiful. God has watched over you and guarded you, and brought you to enter upon the privileges and duties of the day. Do you thank him for it?

It is *evening*. The day has passed; and during it you have dashed on in your work. You have been fed and clothed, and have had strength to meet its many engagements. No accidents have befallen you—no loss to your property. You feel that you have done a good business. The hour of rest draws nigh. Will you sleep without thanking God for the blessings of the day and asking him to keep you through the night. How hard must be your heart, and how stupid, if all God's mercies call forth no grateful remembrance!

The Sabbath has come. The church bell is beginning to make its peal. The people are going to the house of God. You are permitted to join them. You hear the prayers and praises of the sanctuary. The gospel too—its warnings and promises. You are edified and comforted, perhaps. Do you pray, and praise, and thank God for all these privileges?

You are in health. A short time since you were sick. You were confined to your bed. You could not see to any of your business. It was thought that you might not recover. Who raised you? Who has given you health and strength again? From God cometh every good and perfect gift. Do you thank him for it? Should you not esteem it a great privilege to do so?

Reader, you can live without prayer. You can be unmindful of all your obligations to God. You can neglect all the vital duties of religion, and go through life as stupid as an ox. But what then? There is a God and a heaven, and a hell. You are bound to the judgment, and must answer for it all. You are most unwise to be irreligious. If you live without prayer, it will be a sad matter to settle in the end. Those who pray not have no grace, and no ground to hope. O! if you lived prayerless till now, do it no more. Pray in the morning—pray in the evening—pray upon the Sabbath—pray in health—pray always with all prayer and watch thereunto—pray without ceasing. It will do you good. It will fit you to live or die. Pour out your heart before God.—*Religious Recorder.*

C. S. BOURNE & BROTHER,
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N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens, of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.
Feb. 1852—oam

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.
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Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28, 6m

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.
A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.
Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.
JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.
SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.
TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.
TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.
ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.
Also, cheap editions of many standard works of English divines.
Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6–tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25–6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*
For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.
REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11–6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A.M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.
From January 1, 1852, to July 1, 1852,
850 new policies have been issued.
The premiums during the same time amounted to - - - - $159,250 06
The losses paid during the same time 57,500
Assets.
United States and N. Y. State Stocks, 225,440 49
Cash on hand, 10,866 76
Bonds and mortgages 82,316 00
Premium Notes for 40 per cent. of premium on Life Policies, 205,669 93
Premium on policies in the hands of Agents, 4,522 08
528,815 26
MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.
It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.
TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified.
jne

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 54 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852–3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

SOMETHING FOR THE YOUNG.
The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).
It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
—TERMS.—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.
JOHN HECKER, Proprietor.